



I-7



Digitized by the Internet Archive
in 2015

THE

Banner of the Covenant.

August
JULY, 1859.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXXVI. PHILADELPHIA, MAY, 1859.

Philadelphia, May 25th, 1859. Half-past 7 o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the first Reformed Presbyterian Church, in Philadelphia, and was opened with a sermon by the Rev. Gavin McMillan, alternate to the Moderator, who was indisposed, from John, 16: 14—"He shall glorify me; for he shall receive of mine and show it unto you."

After sermon, the Moderator, Rev. A. G. Wylie, constituted the Synod by prayer.

Synod then adjourned to meet in the same place to-morrow, A. M., at 10 o'clock.

Same place, May 26th, 10 o'clock, A. M.; Synod met, and was opened by prayer.

Proceeded to ascertain the members, whereupon it appeared that the following delegates were appointed by their respective Presbyteries.

Northern Presbytery.—Rev. Dr. McLeod, A. G. Wylie, A. Clarke, W. J. M'Dowell, G. R. M'Millan, S. L. Finney, John Bole, W. D. Silliman, general alternates A. Robinson, A. Thomson, ministers; and James Stewart, W. Matthews, T. M'Burney, A. R. Gray, Robert Liddle, W. Agnew, Joseph M'Kee, James N. Gifford, general alternate James Sample—Ruling elders.

Philadelphia Presbytery.—Rev. Dr. Crawford, T. W. J. Wylie, W. Sterrett, W. T. Wylie, A. G. M'Auley, R. J. Black, general alternates S. P. Herron, S. Bonhomme, ministers; and Robert Orr, John Kemps, James Neely, Joseph Fleming, William Hogg, George H. Stuart, alternates A. S. M'Murray, M. D., R. Steenson, J. P. Smith—Ruling elders.

Pittsburgh Presbytery.—Rev. Dr. Guthrie, Dr. Douglas, John Nevin, George Scott, John M'Millan, J. F. Hill, alternates Thomas Johnston, A. M. Stewart, ministers; and H. M'Master, Andrew Barr, James Gormley, James M'Kinley, R. Hall, S. G. Caughey, alternates Thomas Smith, J. Douthett, J. P. Fleming, S. Findley, H. Braham, J. M. Imbrie—Ruling elders.

Ohio Presbytery.—Rev. G. M'Millan, Dr. M'Millan, Dr. Wilson, J. A. Crawford, alternates Dr. Heron, W. P. Shaw, ministers; and R. C. Reed, W. Russel, John Reed, D. Taylor, alternates S. Dallas, J. Blair, J. M'Cune, J. M'Lean, J. C. M'Millan—Ruling elders.

Western Presbytery.—Rev. Samuel Wylie, John M'Master, M. Harshaw, John Alford, N. K. Crow, ministers; and Robert W. Marshall, M. D., William Orr, J. C. Blair, W. Ardrey, James Robb—Ruling elders.

Chicago Presbytery.—Rev. J. W. Morrison, J. S. Scott, John M'Corkell, Matthew M'Bride, A. R. Gailey, alternates Robert Patterson, Andrew Walker, Samuel Boyd, ministers; and Robert Smyth, James Chrystie, I. Kirkpatrick, Charles Phillip, George Stuart, general alternates W. M'Cormack, J. M'Eldowney, Moses Shirra—Ruling elders.

Saharanpur Presbytery.—No representation.

The completed roll of Synod is as follows:

Rev. John N. M'Leod, D. D., Andrew Gifford Wylie, Alexander Clarke, Spencer L. Finney, William J. M'Dowell, John Bole, Gavin R. M'Millan, Samuel W. Crawford, D. D., Theodorus W. J. Wylie, Robert J. Black, William Sterrett, Alexander G. M'Auley, William T. Wylie, Thomas C. Guthrie, D. D., George Scott, John Douglas, D. D., John Nevin, John F. Hill, John M'Millan, Gavin M'Millan, William Wilson, D. D., Hugh M'Millan, D. D., Andrew Heron, D. D., Samuel Wylie, John M'Master, Michael Harshaw, Nelson K. Crow, John Alford, John W. Morrison, John M'Corkell, James S. Scott, Matthew M'Bride, ministers; and James Stewart, William Matthews, Andrew R. Gray, James N. Gifford, Robert Liddle, James Sample, Robert Orr, John Kemps, Joseph Fleming, James Neely, William Hogg, George H. Stuart, Thomas Smith, James M'Kinley, Joseph Douthett, Hugh Braham, James Gormley, William Patton, Samuel G. Caughey, Robert C. Reed, William Russel, Daniel Taylor, James C. M'Millan, Robert W. Marshall, M. D., James Robb, Robert Smyth, James Chrystie, Charles Phillip, Ruling elders.

Proceeded to the choice of officers, whereupon Rev. John Nevin was chosen Moderator, Dr. M'Leod continued Stated Clerk, and Rev. W. Sterrett appointed assistant.

Resolved, That the hour of meeting be fixed at 9 o'clock, A. M., until 12, M.—3 o'clock, P. M., and adjourn by resolution. The first half hour A. M. to be spent in devotional exercises.

Proceeded to the unfinished business, according to the docket.

The Committee on Foreign Correspondence reported a letter from the Eastern Synod of the Reformed Presbyterian Church in Ireland. It was read, accepted, and ordered to be printed with the Minutes. (*Appendix A.*)

They reported, also, a semi-official letter from Rev. Dr. Graham, of the Committee of Correspondence of the Reformed Presbyterian Synod in Scotland, presenting reasons why the reply of that body to the last letter of this Synod, had been detained. It was read and referred to the Committee on Foreign Correspondence.

Dr. Douglas gave notice of a motion to be called up for consideration to-morrow, A. M.

Rev. A. M. Stewart, S. P. Herron, and S. Bonhomme were invited to seats as consultative members.

Rev. Dr. Steele, of the General Assembly, and Messrs. Arnold and Church, of the United Presbyterian Church, were invited to seats as corresponding members.

Synod then adjourned; Rev. Dr. McMillan concluding by prayer.

SAME PLACE, 3 o'clock, P. M.

Synod met, and was opened by prayer. Same members present as before. The Minutes of the last meeting were read and approved.

Continued the consideration of unfinished business. The Committee on the Digest reported. Report accepted, and the Committee discharged.

The Committee on Psalmody were not prepared to report. The Committee on Ministerial Support reported. Report accepted, and the Committee continued.

Rev. Dr. McMillan, corresponding delegate to the General Assembly of the Presbyterian Church, meeting in Chicago, 1858, presented his report. It was approved, and ordered to be printed in the Minutes. It is as follows :

REPORT OF THE CORRESPONDING DELEGATE TO THE GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH.

In accordance with the appointment of Synod, I had the satisfaction of attending the meeting of the Assembly at Chicago, in May last. Your delegate was cordially received by that body. The terms of our correspondence, and the position of our church, both as to civil and ecclesiastical society, having been stated by your previous delegate to that body, it was thought unnecessary to add thereto.

During the short stay that I was enabled to make with the Assembly, I was favourably impressed with it, as a court of our common Lord, and was convinced that that respectable body of Christians whom the Assembly represent, have an important work to do for the glory of God and the salvation of lost men. The greetings of our Synod—our sympathy with them in the matter of slavery, from whose toils they are endeavouring to extricate themselves, and our earnest desire and prayer for their success, in their numerous works of faith and labours of love, in which they are actively and zealously engaged, I presented, in behalf of this body, all of which were most cordially accepted and reciprocated by their worthy Moderator, in behalf of the Assembly.

It may not be out of place to suggest, that if this correspondence be continued, something more specific should be aimed at than general friendship or reciprocal good will. In the aspect of our times it is certainly important that some of the leading points of our distinct ecclesiastical position as a church should be presented to that body. Were your delegate previously instructed in that matter, and the subject wisely managed, we have no doubt it would receive a favourable hearing from that respectable body of Presbyterians.

Respectfully reported by

H. McMILLAN.

May 27th, 1859.

The Committee to prepare a statement of the expenses of Synod, reported in part, and were continued.

Rev. Alexander Clarke reported that the Presbytery to be organized in the British Provinces of Nova Scotia and New Brunswick, had not yet been constituted, but that arrangements were in progress for its constitution at an early period.

Resolved, That the permission given for the constitution of this Presbytery by last Synod be continued; and that the Presbytery,

when constituted, be styled "the Eastern Reformed Presbytery in connexion with the General Synod of the Reformed Presbyterian Church in North America."

The Committee on the Professorship in Westminster College, reported. Report accepted, and the Committee discharged.

The Committee on the Paper on Temperance, were not yet prepared to report.

The Committee in regard to the Statistical Tables, reported.

Resolved, That this whole subject be referred to a special Committee to report during the present session.

The Committee are Rev. A. G. M'Auley, J. Bole, W. T. Wylie.

Resolved, That Dr. Wilson preach the Sermon on the Jews, on Monday, P. M., at $\frac{1}{4}$ to 8 o'clock, in the First Reformed Presbyterian Church.

Resolved, That the Presbyterian Reports be made the order of the day for to-morrow, A. M.

The Moderator announced the Standing Committees as follows :

Committee on Foreign Correspondence.—Rev. Dr. M'Leod, Rev. T. W. J. Wylie, and Mr. James N. Gifford.

Committee on Discipline.—Rev. John M'Master, Rev. Dr. Guthrie, Rev. A. G. Wylie, Wm. Matthews.

Committee on Signs of the Times.—Rev. Dr. M'Millan, Rev. Alex. Clarke, Rev. R. J. Black, Rev. Dr. Douglas, Rev. John Alford, Chas. Phillip.

Committee on the Theological Seminary.—Rev. Alex. Clarke, Rev. Samuel Wylie, Rev. J. W. Morrison, Rev. John Bole, Mr. Robert Orr.

Committee on Presbyterian Reports.—Rev. Dr. Wilson, Dr. Heron, Rev. Michael Harshaw, Rev. Spencer L. Finney, Mr. J. C. M'Millan.

Committee on Devotional Exercises.—Rev. Matthew M'Bride, Rev. James Scott, Robert Smith.

Committee on Supplies.—Rev. W. T. Wylie, Rev. Wm. J. M'Dowell, Rev. John M'Millan, Rev. Gavin M'Millan, Rev. N. K. Crow, Rev. M. M'Bride.

Committee on Finance.—Rev. A. G. M'Auley, Mr. James Gormly.

Auditing Committee.—James N. Gifford and Thomas Smith.

Nominating Committee.—Rev. G. R. M'Millan, Rev. J. M'Corkell, Mr. Joseph Fleming.

Presbyterial Records.—Rev. J. F. Hill and James M'Kinley on records of Northern Presbytery. Rev. Robert J. Black and Mr. Robert Orr on records of Ohio Presbytery. Rev. A. G. M'Auley and Wm. Matthews on records of Pittsburgh Presbytery. Rev. John M'Master and Robert C. Reid on records of Philadelphia Presbytery. Rev. Gavin M'Millan and Robert Liddle on records of Western Presbytery. Rev. John Bole and James N. Gifford on records of Chicago Presbytery.

Synod then adjourned ; Rev. A. Clarke concluding by prayer.

SAME PLACE, MAY 27, 9 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before. Minutes of the last meeting were read and approved.

The devotional exercises were conducted by the Moderator, Dr. Heron, and others.

Proceeded to the hearing of the Presbyterian reports.

The Philadelphia Presbytery presented their report. Accepted, and referred to the Committee on Presbyterian reports.

The Pittsburgh Presbytery presented their report. *Resolved*, That so much of the report as refers to the subject of union be laid on the table; so much as refers to the death of Rev. Dr. Black to a special Committee to bring in a minute upon the subject; and the remainder to the Committee on Presbyterian reports.

The Moderator named as the Committee on Dr. Black's demise, Rev. T. W. J. Wylie, Dr. M'Leod and Rev. John M'Master.

The Ohio Presbytery presented their report. It was accepted, and referred, with the exception of so much of it as relates to the death of Rev. Ebenezer Cooper, which was referred to a special Committee to bring in a minute.

The Moderator named as the Committee, Dr. Wilson, A. G. Wylie and S. Wylie.

The Western Presbytery presented their report. It was accepted and referred. The statistical table accompanying it being read, was placed on file.

The Presbytery of Chicago presented their report. It was accepted and referred, with the exception of what refers to a "confederation of churches," which was laid on the table; and what has respect to a sustentation fund to a special Committee. The Committee are Rev. J. W. Morrison, W. T. Wylie, John Bole, J. M'Master; and G. H. Stuart, Charles Phillip, Hugh Small, J. C. M'Millan.

The Northern Presbytery presented their report. It was accepted and referred.

The Presbytery of Saharanpur reported through the Stated Clerk. Report accepted and referred.

Resolved, That the business of Synod be suspended for the present, in order to return special thanks to God by prayer and praise for the encouraging state of our Foreign Missions.

The business was suspended. Synod arose and sang 72d Psalm, 17th verse to end.

"His name forever shall endure,
Last like the sun it shall,
Men shall be blessed in Him,
And blessed all nations shall Him call."

After which Rev. Samuel Wylie led in prayer and thanksgiving.

Resumed business. Dr. Douglas called up his motion relating to the Mission in India, its property, &c., of which notice was given yesterday.

Resolved, That the motion be laid on the table.

The Rev. T. W. J. Wylie presented the following resolution, which was adopted.

Whereas the three hundredth anniversary of the establishment of the Reformation in Scotland will occur next year; and whereas it is proper that an event so important in the history of Protestantism, and especially of the Reformed Presbyterian Church, should be appropriately commemorated, therefore,

Resolved, That a Committee be appointed to report to General Synod in regard to this subject. The Moderator named as the Committee, Rev. T. W. J. Wylie, Dr. M'Millan, George Scott, Dr. Wilson.

Synod then adjourned, Rev. A. G. Wylie concluding by prayer.

SAME PLACE, 3 o'clock, P. M.

Synod met. Opened by prayer. Minutes of the last meeting read and approved.

Rev. Dr. Guthrie presented memorials on the subject of union from Pleasant Hill, Union, and Mount Pleasant congregations in Pennsylvania.

Resolved, That these memorials, together with the papers on the same subject now on the table, be referred to a special Committee to be composed of a member from each Presbytery, to be designated by the Presbyteries themselves.

A communication from the General Assembly of the United Presbyterian Church, inviting General Synod, to join with them in an incorporating union was presented, read and accepted.

Resolved, That this communication be referred to the special Committee just ordered.

Resolved, That Synod take a recess of ten minutes, to allow the Presbyteries to designate the members of Committee.

Resumed business, whereupon the following were reported as the members of Committee.

Northern Presbytery,	Rev. Dr. M'Leod.
Philada.	" " Dr. Crawford.
Pittsburgh	" " John M'Millan.
Ohio	" " Dr. M'Millan.
Western	" " Samuel Wylie.
Chicago	" " John W. Morrison.

Synod then adjourned, Rev. John M'Millan concluding by prayer.

SAME PLACE, MAY 28th, 9 o'clock, A. M.

Synod met. Opened by prayer. Minutes of the last meeting read and approved.

Proceeded to devotional exercises, which were conducted by the Moderator, Rev. G. M'Millan, Rev. W. Sterrett, Mr. R. C. Reid.

Proceeded to business. The Committee on the records of the Philadelphia Presbytery reported them "neatly and correctly kept." The Committee on the records of the Pittsburgh Presbytery reported them "well kept."

Rev. John Alford reported on the paper on Temperance referred to a Committee.

Resolved, That it be laid on the table for future consideration.

The Committee on Devotional Exercises presented their report. It was adopted. It is as follows :

REPORT OF THE COMMITTEE ON DEVOTIONAL EXERCISES.

The Committee on Devotional Exercises recommend, that, on Monday morning, two hours—from 9 to 11—be spent in religious exercises according to the following schedule :

The Moderator to preside and open with singing. Prayer by Rev. T. W. J. Wylie. Reading the Scriptures—Mr. William Matthews. Address, by Mr. Charles Phillip, on Ministerial Support. Singing, by Rev. J. F. Hill. Prayer, by Rev. John Bole. Address, by Rev. A. M. Stewart, The "Gospel to every creature" in our Domestic Missionary operations. Prayer, by Dr. Marshall. Singing, Rev. John McCorkell. Address, on

United Prayer for Revival at home and abroad, Mr. Geo. H. Stuart.
Singing, Rev. Dr. Wilson. Benediction, Rev. Gavin M'Millan.

Respectfully submitted,

THE COMMITTEE.

The Board of Education presented their report. It was accepted and adopted. It is as follows:

REPORT OF BOARD OF EDUCATION.

Report of the Board of Education to General Synod to meet in Philada.,
May 25th, 1859.

In presenting to Synod another annual report, the Board is enabled to speak of progress in the work committed to its care. Nearly all that was proposed at our last annual meeting in Eden, Ill., has been accomplished. Eleven young men have been under the care of the Board, and have during the year received more or less aid. A few have not received all the assistance intended, owing to occasional inability. Three or four others have been incidentally aided, who would, no doubt, otherwise have applied to the Board. The Treasurer's report will present these matters in detail.

One of the young men committed to the care of the Board has been licensed during the year, and no longer needs the fostering care of the church. About New Year's another wrote to the committee, that assistance from another quarter had, for the present, been opened, and while this continued, the paternal care of the Board was not asked. This is as it should be. Assistance should only be afforded where it is indispensable to the young man continuing his studies. Ten candidates for the ministry are thus to be cared for the coming year by the benevolence of the church. A number of others it is understood will ere long be recommended by their respective Presbyteries for aid. Our resources should therefore be considerably increased the coming year. To accomplish this still greater efforts will be required, especially as it is known that several considerable sources of income to the Board the past year will not be opened the present. For this connexion the importance of a permanent fund is earnestly pressed upon the attention of Synod; not only for this, but also for a few other necessary schemes of church extension. A strong argument for this consists in the fact, that a large proportion of the money raised for the Board since its organization has been through donations obtained by the special, and generally personal application of the agent. This plan of raising funds should if possible not be continued. Scarcely a fourth part of our congregations have as yet taken up collections on our behalf. The necessity will exist for a travelling agent in behalf of our Seminary, unless endowed. Its past history will testify that although its annual expenditures were often but a few hundred dollars, and all the congregations were required by Synod to contribute to its support, yet the annual collections usually fell far behind its limited wants. Such was a natural result, and to be expected by thinking men. Seminaries, Education Boards, &c., are offshoots—necessary ones—of Christian benevolence, and church extension, not coming within the direct vision of charity; and, unless to a considerable extent funded, must continue to be supported, if at all, through the personal solicitation of agents. Other denominations find the course recommended necessary in order to carry on successfully their schemes for church extension. For all these purposes there is abundant surplus wealth within our church; and what reason why we should not obtain it for such necessary ends, as other bodies of Christians are so successful in doing? If as a separate body we continue to march under our own distinctive banner, while fighting the battles of the Lord, our recruiting and drilling service must be kept in the best possible working order.

We regard the present prospects of our church respecting an adequate supply for the gospel ministry as very encouraging. A goodly number of talented and earnest young men are now in various stages of literary and theological advancement. Let them but have from Sessions, Presbyteries, and Synod needful sympathy and encouragement; with proper facilities for completing all preparatory studies—let them but see by an expansive and far-seeing action that as a church we are about to take a still more definite, well organized and extended action for the conversion of the world to God—and fit labourers will not be lacking in our day of need.

Our hope and prayer is that the late and wide spread waterings of God's Spirit will not cease, but continue to fall, especially upon our young men, so that ere long the joyful cry will be heard, "The place is too strait for us," and as a response our Elishas will be seen shouldering the axe, and marching at their head, to make room in the yet unfelled forest.

May grace, mercy, and truth rest upon all your deliberations, fathers and brethren, so that no wrong hand shall be put to this our ark of God.

A. M. STEWART, *Secretary*.

The treasurer reports,—Receipts, \$1225.42. Expenditures, \$1102.77. Balance in treasury, May 10th, 1859, \$122.65.

Philadelphia, May 27th, 1859.

The Treasurer of the Education Fund presented his report. It was accepted, and referred to the Auditing Committee.

The Board of Superintendents of the Theological Seminary presented their report. It was accepted, and referred to the Committee on the Theological Seminary.

The Committee on the Records of the Chicago Presbytery reported them "neatly and accurately kept."

The Committee on the Records of the Northern Presbytery reported them "accurately kept."

The Committee on Statistics presented their report. It was accepted and adopted. It closes with the following resolutions:—

Resolved, That the Committee on Statistics be directed to have printed and distributed to the several Presbyteries, through their respective clerks, the statistical tables adopted.

Resolved, That the Presbyteries be directed to make full returns from the congregations under their charge, in their annual reports to Synod.

An invitation was tendered to Synod through Mr. George H. Stuart, to attend the noon-day prayer meeting to-day. It was accepted.

Resolved, That Synod before adjournment, spend fifteen minutes in special prayer for the Divine blessing on the ministers who are to preach the gospel to-morrow.

Rev. Dr. Boardman of the General Assembly, (O. S.,) was invited to a seat as a corresponding member.

Rev. Thomas Johnston of the Pittsburgh Presbytery was invited to a seat as a consultative member.

Rev. Dr. Guthrie presented a paper on union, in the form of instructions to the Committee having that subject in charge.

Resolved, That the paper be referred to this Committee.

Synod then adjourned, Rev. Dr. McLeod concluding by prayer.

SAME PLACE, May 30th, 9 o'clock, A. M.

Synod met, and was opened by prayer. Same members present as before, with the addition of Mr. James Stewart.

Proceeded to the Devotional Exercises according to the schedule.

Proceeded to business. The Committee on the Records of the Western Presbytery reported them "correctly and neatly kept."

The Committee on Correspondence with the Synod of the Reformed Presbyterian Church presented their report. It was approved, and ordered to be printed with the minutes. It was moved and seconded that the committee be continued. Moved as an amendment that the committee be discharged.

Pending this, Synod adjourned, Rev. Dr. Wilson concluding by prayer.

SAME PLACE, 3 o'clock, P. M.

Synod met, and was opened by prayer. Minutes of the last meeting read and approved.

The amendment pending at the adjournment having been withdrawn, it was

Resolved, That the Committee of Correspondence with the Reformed Presbyterian Synod be continued.

The Committee on the Records of the Ohio Presbytery reported them "kept with sufficient accuracy."

The Committee on the Signs of the Times presented their report. It was approved. It is as follows:

REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

The history of the church, during the past synodical year, presents us with many causes of thanksgiving to our Father in heaven. The revival of religion, or more properly, the awakening, experienced in many, if not in all our churches—the great interest manifested on religious subjects, in the extraordinary attendance of God's people upon the ordinances of the sanctuary, both public and social—the palpable conversion of thousands to Christ, who had been living without an interest in the righteousness of Christ, call loudly for public thanksgiving to God.

Our duty in praying, and striving for the outpouring of the Spirit of God, is not more prominently taught than our care in preserving his dwelling in our midst, lest he may withdraw his blessed influences from our assemblies, and leave us both barren and unfruitful. A misimprovement of our greatest mercies, is threatened, in the word of God, as just cause for our bereavement of the blessings of redemption.

Heathendom calls for the gospel; and the church is commencing preparations for the work of the world's evangelization. For two hundred years before the commencement of the present century, protestant Christendom generally acted on the defensive, but since the year 1800, the church has been preparing, and has actually gone forth to act on the offensive in heathen lands; to bring them into subjection to Messiah as king of saints and nations.

By the kings of the earth battles may be fought, and garments rolled in blood to obtain a victory, which shall be but for a moment; but the church's last struggle for her victory over the enemy is at hand. Her triumphs shall last during her millennial state, and her and Christ's enemies shall never again prevail.

The prospects of an increased ministry in all departments of the Reformed Church is calculated to encourage the friends of truth and order that she is in a state of preparation for more enlarged usefulness in the world. The cry has hitherto been by the pious, that Christ would send forth into his vineyard labourers to cultivate her waste places in Christendom; but from present appearances, many talented, pious and devoted

men, can soon be spared from home service to plant the church in heathen soil.

The removal of legal impediments to the gospel in heathendom is surely, to every philanthropist, cause of gratitude and thankfulness to the God of all our mercies. How changed the condition of these countries, respecting the introduction of the gospel! The present position of the church is like a pioneer army, or the *forlorn* hope sent forward to observe the movements of the enemy within his fortifications. The sacramental hosts of the Redeemer are multiplying, and shall soon, clad in the panoply of Heaven, appear to the enemies of the cross, terrible as an army with banners.

Your committee would recommend the appointment of the 4th Thursday of November, 1859, as a day of thanksgiving to God, to be observed in the public and private exercise of God's worship by all under the care of Synod.

Your committee would also recommend that the 3d Thursday of February, 1860, be observed as a day of fasting, humiliation and prayer, in attending upon the ordinances of God, either public or social, as God may furnish an opportunity. The following are some of the special reasons for the observance of a day of public humiliation.

The want of confidence among the ministry and membership of the church. We live in an age, having many peculiar characteristics, and which demands the exercise of forbearance. The 16th and 17th centuries furnished the Protestant Churches with creeds, confessions and testimonies; the present has called these to the bar of public opinion, to answer for their orthodoxy, and show cause why they are not to be amended and better adapted to express the theological sentiments of the present age. In all these proposed changes, or in any of them, motives will often be improperly inspected, and words rashly spoken, which, on the other hand, lead to recriminations and produce alienation.

To subdue the feelings of self-exaltation, and in our respective places to qualify for a profitable discharge of duty, deep-toned humility is necessary. This grace, it is feared, does not appear very prominent, in the life and conversation of Christ's professed followers in our day. We appear to watch for the failings of fellow worshippers; and act the part of censors upon the position of other denominations of Christian brethren, rather than cultivate brotherly love, which is the foundation of all energetic, social action. While we testify against all defection and immorality, we must remember that we are in the body, and liable to the temptations of the wicked one.

The want of zeal in the service of our Divine Master is just cause for sorrow. In the present age we require more zeal than our fathers, because we are called upon in the providence of the Mediator to make more sacrifices of ease and property than they were called upon to offer. Zeal, properly directed, is necessary to the achievement of any important object.

The present habits and customs of society are unfavourable, in many respects, to the cultivation of practical piety. While the general training of our Sabbath Schools, Bible classes, prayer meetings, and pulpit exercises is calculated to produce the most happy results; yet this training is often marred through the interposition of worldly maxims and customs. The ball-room and theatre sometimes, have precedence in the estimation of those who, before they had learned to bow to *fashion*, one of the gods worshipped by the heedless and gay in society, would scarcely have believed that they could have been induced to forsake the altars of God for any present gratification.

The existence and strenuous efforts of slavery propagandists to extend the area of slavery and secure its perpetual lodgement among our institutions of liberty and freedom are causes of humiliation. Freedom and slavery, having

no homogeneity, cannot long exist under the same forms of government and administration.

By slavery God is dishonoured every day, and the poor, down-trodden chattel profanely in modern style called a servant, is robbed of his inalienable rights. It is not, however, our duty to use any means for the liberation of the slaves of our land but what are moral and legal; and in so doing we leave the whole matter in God's hand. Prayer, fervent and constant, ought to be offered up to God that he would break the bonds of the oppressed, so that the oppressed might go free.

Your committee recommend that as there are many causes of a local kind which ought to be remembered on days of thanksgiving and humiliation, each minister in his place shall select in addition to general causes, such as shall most interest and instruct those to whom he ministers.

Respectfully,

THE COMMITTEE.

Rev. T. W. J. Wylie presented an invitation to Synod from Mr. George H. Stuart to receive the hospitalities of his house, in the vicinity of the city, to-morrow afternoon.

Resolved, Unanimously, that the invitation be accepted.

A request from "the Presbyterian Historical Society," asking a collection for its objects, was presented, and granted.

The Board of Domestic Missions presented their report. It was accepted. So much of the report as refers to the Jewish Mission was laid on the table. So much as relates to the re-appointment of Rev. H. M'Kelvey was referred to the Committee of Supplies, and the remainder adopted. (*See Appendix, Doc. B.*)

The Treasurer of Domestic Missions presented his report. It was accepted and referred to the Auditing Committee.

The Treasurer of the Sustentation Fund presented his report. It was accepted, and referred to the Auditing Committee.

The Committee on the proposals of Union from the General Assembly of the United Presbyterian Church, and other documents on the same subject, presented their report. Whereupon, on motion of Rev. Gavin M'Millan,

Resolved, That the report be accepted, and its consideration made the order of the day, for 10 o'clock to-morrow, A. M.

Resolved, That the Committee be first heard, and that then the roll be called, and each member be furnished with the opportunity to speak in order.

Synod then adjourned, Rev. W. J. M'Dowell concluding by prayer.

SAME PLACE, May 31st, 9 o'clock, A. M.

Synod met. Opened by prayer. Same members present as before, with the addition of Mr. James Sample. The Minutes of the last meeting were read and approved.

Proceeded to the devotional exercises, Rev. Dr. Thompson of the Presbyterian Church taking part therein.

The Committee on the Theological Seminary presented their report. It was accepted and made the second order of the day.

Resolved, That Rev. S. L. Finney be appointed corresponding delegate to the General Assembly of the Presbyterian Church to meet next year in Pittsburgh, and that Rev. T. W. J. Wylie be his alternate.

Resolved, On motion of Rev. John M'Millan, that when Synod finally

adjourn, it be to meet in the First Reformed Presbyterian Church in the city of Allegheny, Pennsylvania, on the third Wednesday of May, 1860, at half past 7 o'clock, P. M., to be opened with a sermon by the Moderator.

Resolved, That the thanks of Synod be presented to Rev. Gavin M'Millan for his excellent sermon preached at the opening of the present session.

Proceeded to the order of the day, the consideration of the Report of the Committee on the proposals for Union.

It was moved by Rev. George Scott, and seconded by Rev. S. L. Finney, that the Report of the Committee be adopted.

The Report was read, and members of the Committee proceeded to remark upon it.

Pending this, Synod adjourned, Rev. Dr. Douglas concluding by prayer.

SAME PLACE, June 2d, 9 o'clock, A. M.

Synod met pursuant to adjournment. Opened by prayer.

Minutes of the last meeting read and approved.

Attended to the devotional exercises, which were conducted by Rev. G. Scott, Mr. J. C. M'Millan, Rev. J. F. Hill, and Rev. J. M'Master.

Proceeded to business. Rev. Dr. Heron asked, and received leave of absence for the remainder of the session.

Rev. H. H. Blair, of the United Presbyterian Church, was invited to a seat as a corresponding member.

The Committee on Presbyterial Reports presented their report. It was approved. It is as follows:—

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

Your committee have carefully examined the reports of your Presbyteries, in number seven, and are happy to find in their statements, evidence of a good degree of peace and prosperity existing throughout our beloved Zion.

These seven Presbyteries under your jurisdiction extend over a large portion of the earth. Stretching forth their arms to each other, to perform the work allotted to them by the Head of the Church, and unto God, from whom all their safety and aid do come, they have a fine field to cultivate, have precious seed to sow in it, are encouraged to diligence in the service of the cross, from the promises of God, and from a good degree of comfortable success; are at peace among themselves, are steadfast in the faith, and yet possessors of a catholic spirit toward all who love our Lord Jesus in sincerity, and determined to maintain the great principles of the Covenanted Reformation, in their just application to individual and social man, to civil as well as to ecclesiastical society; and are praying and acting in their respective places for giving the gospel of God to the whole world, for the bringing of the Jews with the fullness of the Gentiles, for healing all the breaches in the city of our God, and for making the kingdoms of this world the kingdom of our Lord and of his Christ.

Changes have indeed taken place in our Church, partly painful, and partly pleasant, during the past Synodical year. Death has been abroad among us, and has cut down with his scythe some of our worthy and beloved brethren in the ministry. But their death was gain. Being dead, they speak. Others, in more than equal numbers, have, during the same time, been sent into the vineyard to fill their places, and to occupy new positions upon the walls of Zion. By these changes and removals by death, the members of this Synod are forcibly reminded that here they have no continuing city, and admonished to seek and prepare for one that is to come—that “city which hath foundations, whose builder and maker is God.”

Your Committee cannot but note, with gratitude to God, the remarkable and pleasing fact that there is no reference nor protest and appeal coming up to General Synod from the courts below. Many years have passed and no case of proper discipline has been before this Synod. This, too, does not arise from any laxity of discipline, but from those under your jurisdiction, walking worthy of their heavenly vocation.

The remarks and suggestions made in some of these reports in relation to the necessity of an increased culture of practical godliness, and as eminently subsidiary to this, abounding in prayer, not only in the closet, but in making their houses Bethels, in meeting together in societies for private social worship; in punctual and pious attendance upon the ordinances of God in his own house on the Christian Sabbath, as well as on other proper occasions, and in the conscientious support of the ministry and the Church, on the part of the members, are recommended to the cordial approval of this Synod, and the devout attention of all under its inspection.

The ordination of a native minister in Northern India, by the Presbytery of Saharanpur, as reported by it to this Synod, is highly cheering and deserving of ecstatic songs of praise unto our God. The Rev. T. W. J. Wylie, we regard, so far as respects our Presbytery there, and this Synod, as "the first fruits" of India "unto Christ." Your missionaries, too, with their institutions and property, have been safe during the Sepoy insurrection. "This is the Lord's doing, and it is wondrous in our eyes." "Alleluia! for the Lord God omnipotent reigneth!"

Your Committee recommend that the Presbyterial Reports be published with the minutes.

Respectfully submitted by

THE COMMITTEE.

REPORT OF THE NORTHERN PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America, to meet in Philadelphia, on the 25th day of May, A. D. 1859.

The Northern Reformed Presbytery respectfully report:—That since the last meeting of the General Synod, Presbytery has held two regular meetings, and one pro-re-nata meeting.

At the pro-re-nata meeting, July 7th, 1858, the pastoral relationship between the Rev. David J. Patterson and the congregation in Brooklyn was dissolved; and at his own request Mr. Patterson received a certificate of dismissal from this Presbytery.

The congregation in Brooklyn has been regularly supplied with preaching. Having made a call upon the Rev. G. R. McMillan of the Pittsburgh Presbytery to become their pastor, and the call having been accepted, Mr. McMillan was installed over that church, by a commission of Presbytery, on the 15th day of May, 1859.

The Rev. William J. McDowell, whom the Presbytery reported at the last meeting of General Synod, as having acceded to the Reformed Presbyterian Church from the Free Church in Canada, and having accepted a call to the congregation in Lisbon, St. Lawrence County, N. Y., was installed over that church, by a commission of Presbytery, in the fall of 1858.

Mr. Archibald Thomson, licentiate, was, by a commission of Presbytery, on the 15th day of November, 1858, ordained as a minister of the everlasting gospel, and installed as pastor over the united congregations of the 2d Church, Goose River, and River Herbert, Nova Scotia.

The work in that field shows many signs of prosperity, and the time appears to be fully come for the organization of a Presbytery there, according to the direction of the General Synod at its last meeting.

At the last meeting of Presbytery, a communication from the Rev. W. S. Darragh was received, stating that he had left the Reformed Presbyterian Church and united with the Truro Presbytery of the Presbyterian Church of

Nova Scotia. His name was stricken from the roll of Presbytery, and the pulpit of the 1st Church, Goose River, declared vacant.

The Presbytery has under its care three students—Mr. Samuel Dodd, who has been attending during the past year at the Theological Seminary at Princeton, N. J., and Messrs. Samuel D. Yates and David Courray, who are still in their under graduate course.

The Presbytery has at present ten pastors, having under their pastoral care fifteen churches. We have an organized vacancy at Barnet, Vt., and seven preaching stations in Nova Scotia.

Praying that the blessings of God may be upon the meeting of the General Synod, we respectfully submit the above report.

SPENCER L. FINNEY, *Stated Clerk*.

New York, May 23, 1859.

REPORT OF THE PHILADELPHIA PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, to meet in Philadelphia on the 25th day of May, A. D. 1859.

The Philadelphia Reformed Presbytery would respectfully report to General Synod, that during the past synodical year the ordinances have been regularly dispensed in our several congregations. While we cannot report any special outpouring of the Spirit, we have reason to hope that the cause of true religion has been steadily progressing among us.

The lives of all our ministers have been mercifully spared during the by-gone year.

In this connexion it gives us great pleasure to report to Synod that our beloved brother, the Rev. Theodorus W. J. Wylie, who had gone to Europe for the benefit of his health, has been permitted to return much improved, and has resumed his pastoral duties.

At a meeting of Presbytery, held on the 15th of June, 1858, Mr. H. G. Finney having delivered the usual trial pieces, and having passed a satisfactory examination, was licensed to preach the everlasting gospel as a probationer for the office of the holy ministry. By appointment of Presbytery, Mr. Finney gave supplies of preaching for some time to the Ulster Congregation, after which he went to the Princeton Theological Seminary, where he spent the winter.

At a recent meeting of Presbytery, a communication was received from Mr. Finney, asking a certificate of dismission for the purpose of connecting himself with the Presbyterian Church, Old School. Accordingly at his own request he has been dismissed, and his name stricken from the roll.

At a meeting of Presbytery, held on the 20th of September, 1858, the Rev. Thomas Johnston, of the Associate Presbytery of Philadelphia, made application to be received as a member of Presbytery. Having presented satisfactory testimonials, and having expressed his cordial approbation of the standards of the Reformed Presbyterian Church, Mr. Johnston was received. Afterwards, at his own request, he was dismissed to connect himself with the Pittsburgh Presbytery.

We have also to report that Mr. Samuel Boyd, a licentiate under our care, has been at his own request dismissed to connect himself with the Chicago Presbytery. The number of our ministers remains the same as reported at your last meeting.

The Rev. Dr. Crawford, although not labouring within our bounds, has, we understand, been giving supplies in other portions of our church. The Rev. Mr. Bonhomme has been prosecuting his labours among the Jews. Mr. John W. Faies has been giving supplies of preaching as usual.

The days of fasting and thanksgiving have been generally observed by the congregations under our care.

In conclusion, permit us to express our earnest prayer that you may be

guided by the Holy Spirit so as to promote the best interests of our beloved Zion, and the glory of her exalted King.

Respectfully submitted, Signed, WM. STERRETT, *Stated Clerk.*

REPORT OF THE PITTSBURGH PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, to meet in the City of Philadelphia, May 26th, 1859, the Pittsburgh Presbytery respectfully report:

That since our last report this Presbytery held two regular semi-annual meetings, one on the first Wednesday of October, 1858—the other on the first Wednesday of April, 1859—and one meeting *pro re nata* on the 5th of January, 1859. Since the last meeting of Synod, we have been visited by our Heavenly Father in the most solemn and impressive manner. Our beloved brother and co-worker in the vineyard of the Lord, Rev. Andrew W. Black, D. D., was called away from our midst. He departed this life after a few days' illness, on the 10th of September, 1858, in the 51st year of his age, and the 26th of his ministry. We feel and deeply mourn his loss, while we bow in resignation to the will of the Lord, who has called him home we trust to the enjoyment of heaven.

The following extract from the minutes will show the action of Presbytery in reference to his death.

Whereas, it has pleased an all-wise Providence to remove from his field of labour and the scenes of earth, we believe and trust, to the rewards and enjoyments of heaven, the Rev. Andrew W. Black, D. D., therefore,

Resolved, 1st. That as a Presbytery, we have lost in our departed brother an able and efficient minister of the gospel, whose eminent labours, genial and cordial manners, unaffected yet sincere piety, endeared him to all the congregations under our care.

2nd. We bow with resignation to this dispensation of Providence, feeling and believing that our brother has gone to a higher field of usefulness, and that what has been our loss, is his gain.

3rd. That we view this providence as a solemn call to us to stand in our lot, and do the work of the Lord faithfully and earnestly until we ourselves, shall receive the call to leave the scenes of earth and go to the rewards of heaven.

4th. That we deeply sympathize with the widow and orphan children in the loss they have sustained, and commend them to the care of their covenant-keeping God."

At the April meeting, Rev. G. R. McMillan in pursuance of a call made on him by the Reformed Presbyterian Church, Brooklyn, N. Y., sent to this Presbytery by the Northern Presbytery, and accepted by Mr. McMillan, was in due order furnished with a certificate of dismission to join the Northern Presbytery.

The Rev. Thomas Johnston, certified to us by the Philadelphia Presbytery, was received, and in accordance with a call made on him by the Pine Creek Church, was installed its pastor on the 18th of November, 1858.

Mr. John F. Hill, licentiate, was, in pursuance of a call from the united congregations of Bethel, Ebenezer, and Harrißville, ordained to the office of the holy ministry, and installed pastor of these congregations on the 28th day of December, 1858.

We have eight settled congregations and ten vacancies, the greater part of which are ready for settlement, and able to support pastors. Mr. William Bratton, a licentiate, has been labouring in our vacancies with acceptance.

At the *pro re nata* meeting in January, Mr. Robert Stevenson, a Theological student, certified from the Newry Presbytery of the Presbyterian

Church, Ireland, was on examination and certificate received by us, and after a course of instruction, examination and the usual pieces of trial for licensure, was licensed to preach the everlasting gospel.

We have three students of theology, Messrs. Robert M'Caslin, Philip H. Mowry, and William G. Scott, who, having obtained collegiate diplomas, are pursuing their studies under the direction of Presbytery. We have also several young men of promise, who are pursuing their collegiate course with a view to the ministry.

The days of thanksgiving and fasting appointed by Synod were generally observed, and the ordinances are dispensed in our bounds to the extent of our ability.

We cannot furnish this Synod with statistical reports, because the "forms" did not reach the clerk until a month after the April meeting of Presbytery.

The subject of union with the U. P. Church on the ground of its "testimony," has been before us, and the majority of Presbytery voted to bring the subject before Synod by memorial, (which no doubt will be submitted to you.) The Rev. George Scott, and the Rev. Thomas Johnston, dissenting from the action of Presbytery therein, and desired that their dissent should be recorded, and accompany the memorial to Synod. In our bounds we cannot boast of any remarkable outpouring of the Holy Spirit, and yet we are not without evidence of His presence in our congregations, and we think we have good grounds of faith and hope in the growth in grace of the people under our care.

That the presence of the Head of the church may be with you, and that you may be directed with that wisdom which is from above, in all your deliberations, is the prayer of this Presbytery.

May, 1859.

GEO. SCOTT,
Stated Clerk of the Pittsburgh Presbytery.

REPORT OF THE OHIO PRESBYTERY.

The Report of the Ohio Presbytery, to the General Synod of the Reformed Presbyterian Church, to meet in Philadelphia, May, 1859.

Since our last Report, we have had two meetings of Presbytery—one in October, and the other in April. During our meeting in October, Mr. William Bratton, student of theology, delivered, with acceptance, the usual pieces of trial, and was licensed on the 7th of October to preach the everlasting gospel. Since his licensure, he has spent a portion of the time, in ministering to vacancies, in our own Presbytery, and in that of a neighbouring Presbytery. The remainder of the time he employed, in prosecuting his studies, preparatory for the work of the ministry. We report him to Synod, as a young man of hope, for the service of the church, and as willing to give himself to the disposal of Synod, in whatever way will be judged most desirable.

At our April meeting, Mr. H. Reid was expected to deliver some pieces of trial, but was prevented by indisposition. He is still desirous of prosecuting his studies, for the work of the ministry; but it is still a matter of doubt, what may be the will of Providence as to his future course of life. Mr. Samuel Elliott, formerly reported as a student of theology, is regarded as permanently disabled for either study or labour, in the service of the church. Mr. John Wilson, a licentiate under our care, is able to perform some labour as a speaker; and in the vicinity where he resides, as a teacher of youth, he is frequently employed in border preaching, in different neighborhoods. We report him to Synod, to be disposed of as shall be thought best.

Under this head, we report further, some six or eight young men in our bounds, pursuing an education, and three or four of whom are about finish-

ing their college course of study. To these the Presbytery has, at different times, manifested a regard; and a number of them we hope have in view the work of the ministry, for whose sake, as well as that of others, there is an urgent necessity for the continued existence of our seminary.

Since our last Report, two new vacancies have arisen in our bounds; one named Hudsonville, in Hardin Co., Ohio; and one called New Washington, in Clarke Co., Indiana. These, with our former vacancies, including Cincinnati, still destitute of a pastor, make a call upon us for more labour than we can duly perform; on which account, it is hoped, that we shall have a reasonable share in the supplies of Synod. As to the state of religion in our midst, we have nothing special to report. True, we have to lament, that our form of godliness has so little life and power, that our baptized youth are so backward, many of them, in recognising their baptismal vows—and that a preached gospel has so little power over the hearts and lives of its professors. The words of the prophet may well be used by us, “Who hath believed our report, and to whom is the arm of the Lord revealed?” Still we are endeavouring to hold on our way; and would not say, that we have not some comfortable evidence of the presence of the Lord, in our midst. Our prayer is, “O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy.” We have, so far as known, peace in all our borders: brotherly love remains; and attendance on ordinances, private, social, and public, are maintained with becoming regularity.

We have to record, with sorrow, since we last met in Synod, the absence from that body of one of our ministerial brethren. The Rev. Ebenezer Cooper is no more with us. He, for a length of time, was permitted to go out, and to come in with us in our ministerial labour. His seat now is vacant; his tongue is silent; his counsel, wise and peaceful, is no longer enjoyed. To the will of God we desire to bow with reverential submission. May his mantle of piety, of soundness in the faith, of integrity of character, fall on his surviving offspring—and may we all be induced by the departure of our brother, “to work the works of Him that sent us, while it is day; for the night cometh when no man can work.”

That Synod may be enabled, in wisdom and faithfulness, to do the work assigned her, is our prayer.

The above is respectfully reported to Synod.

H. M'MILLAN, *Clerk of Presbytery.*

REPORT OF THE WESTERN PRESBYTERY.

With the return of the annual meeting of General Synod, it becomes the duty of the Western Presbytery to make its report for the year, which we do, as follows:—

There has not much change passed over the Presbytery since the report of last year. We have received Rev. John Alford, by certificate, from the Chicago Presbytery, and dismissed Rev. Hugh A. McKelvey to that Presbytery; our ministerial members, thus, remaining unchanged. Rev. John Alford, since connecting himself with the Presbytery, has been able to render some assistance in supplying our vacancies; but the state of his health is such that he is unable to give himself wholly to the work of the ministry.

The vacant congregation in Lincoln Co., Tennessee, reckoned within our bounds, was visited during the fall of last year, by the Rev. N. K. Crow, and was refreshed by the dispensation of ordinances. The continued existence of that congregation in view of its place and surroundings, we consider as noteworthy. It is suggestive of that precious promise, “Thus saith the Lord, As the new wine is found in the cluster, and one saith Destroy it not, for a blessing is in it; so will I for my servants' sake, that I may not destroy them all.” Whilst the congregation is within our bounds,

we do not know but that it should be looked on rather as a missionary station, to be cared for by the Synod. What, however, would be still better, if it could be done, would be to send them a pastor, one after God's own heart, who would take the oversight of them, not by constraint, but willingly, and feed them with knowledge and understanding. To the support of such a one, the people would willingly contribute; whatever more was needed, might be supplemented by Synod.

At our meeting last fall, the subject of union with the United Presbyterian Church was brought to our notice by a memorial from one of our churches, in which it was asked that the so-called Basis of Union, should be sent down for consideration to the sessions and congregations under our charge. This request, in view of the action of Synod, we refused to grant, and the memorial was laid upon our table. This subject of union is one of grave importance, and we trust Synod will wisely and prudently take such action upon it as will give harmony and quiet to the church, and be for the glory of God and the good of Zion.

We consider it a matter of deep regret that the operations of the Theological Seminary were not resumed last winter. The cause assigned for this—the death of the Rev. Andrew W. Black, D. D.,—we, in common with all other portions of the church, greatly deplore. He, however, has rested from his labours and gone to his reward. With regard to the Seminary, we hope and trust that if the purpose is cherished to seek the continuance of our name and place as a church, among the *tribes* of Israel, that efficient measures will be adopted by Synod to secure the training of those whom God will raise up and give to his church, to feed his people with knowledge and understanding; and whom, as Lord of the harvest, he will send forth into those fields, everywhere over the world, whitening to the harvest. We commend this subject to the special consideration of Synod.

The persons appointed by Synod to supply in our Presbytery, have generally fulfilled their appointments. The labours of Mr. Boyd were not enjoyed, in consequence of his settlement over a congregation in the Chicago Presbytery.

The days of fasting and thanksgiving were observed by the congregations under our care.

A statistical table as full as could be made out, from the last annual reports of our congregations, is herewith submitted.

That the promised Spirit may be sought for and enjoyed, to guide in all your actings, is our earnest prayer. JOHN M'MASTER, *Presb. Clerk.*

REPORT OF THE PRESBYTERY OF CHICAGO.

To the General Synod of the Reformed Presbyterian Church, to meet in Philadelphia, May 25th, 1859,

The Chicago Reformed Presbytery respectfully submit the following report:

PRESBYTERIAL MEETINGS.—They have held, during the past year, two meetings, at which there was a full attendance of ministers and elders, and a harmony of sentiment and action prevailed, which calls for gratitude to Almighty God.

MINISTERIAL MEMBERS.—The names at present on the roll of Presbytery, are as follows: *with charge*, Revs. J. W. Morrison, Robert Patterson, John M'Corkell, Andrew R. Gayley, Andrew Walker, Matthew M'Bride and Samuel Boyd; *without charge*, Revs. J. S. Scott and H. A. M'Kelvey.

CONGREGATIONS SUPPLIED WITH PASTORS.—Chicago, Thorn Grove, Dundee, Elgin and Somonauk in the State of Illinois; Rock Prairie and Lima in Wisconsin; and Mt. Vernon in Iowa. Vacancies, organized and unorganized,—Crystal Lake, Monmouth, Victoria, Washington in the State of Illinois; Lake View, Wisconsin; Washington and Fulton, Iowa.

ORDINATIONS, LICENSURES, &c.—Mr. Samuel Boyd having accepted a call from Somonauk congregation, De Kalb Co., Ill., with the usual solemnities, was ordained and installed pastor thereof, November 10th, 1858, by a commission of Presbytery, consisting of Revs. R. Patterson, J. W. Morrison and John M'Corkell, Ministers. Mr. Isaac Kirkpatrick, Ruling Elder.

The Rev. John Alford has been certified and dismissed to the Western Presbytery; and Rev. H. A. M'Kelvey has been received, on certificate, from the same Presbytery.

At a late meeting, Messrs. Charles Phillip and Alexander Bayne, students of Theology, were received under the care of Presbytery, and delivered pieces of trial. Mr. Bayne still pursues his studies under the superintendence of a Committee of Presbytery. Mr. Phillip having received a thorough literary and theological education at the University of Edinburgh, was considered prepared for licensure; and was, therefore, after examination in Hebrew, Greek, Philosophy, General Literature and Theology, duly licensed to preach "the everlasting gospel" wherever Synod may please to send him.

STATE OF RELIGION.—The days of fasting and thanksgiving have been, as usual, observed. Secret and family duties have not been altogether forgotten. Catechising and pastoral visitation have been regularly conducted, at least, once during the year, by the various pastors in our bounds. Social meetings and public ordinances have received due attention. But, we mourn the absence of the Head of the Church. Our great need is, of the quickening, refreshing influences of the Holy Ghost, that our souls may be alive unto God; that ordinances may cease to be almost profitless forms; and that our faith and holiness may grow exceedingly. Impressed with this state of things, Presbytery at its late meeting, recommended, by resolution, to the several congregations under its care, "the duty of seeking the revival of God's work among them, and in an ungodly world, by earnest prayer in the closet, in the family, in the prayer-meeting and in the sanctuary; and that, during the present year, this subject should be kept prominently before the minds of the people in the ministrations of God's ambassadors."

DOMESTIC MISSIONARY LABOUR.—This has been chiefly performed by the settled pastors of the Presbytery. It is evident, however, that little can be done by them, whose labours are already so arduous, in order to reach the multitudes who are rapidly filling the mighty prairies, east and west of the Mississippi. The demand, therefore, for labourers is urgent. Requests for supplies can only be partially granted; and new fields, of which there are so many, "white unto the harvest," cannot be occupied, for the lack of well endowed men. In addition to the force which we have already, there ought to be assigned, at least, one domestic missionary to Iowa, one to Kansas and one to Nebraska. Rev. H. A. M'Kelvey has been labouring, as health permitted, in Minnesota with some encouragement. In view of our multiplied wants in this regard, we respectfully ask Synod to give us a full share of the supplies.

UNION.—This subject has not been agitating, to any degree, the congregations under our care. The general impression of ministers and people seems to be, that, however desirable such a union might be, it is not practicable in present circumstances. The following preamble and resolutions were unanimously adopted at the late meeting of Presbytery, and ordered to be submitted to your reverend body:—

Whereas, co-operation with our brethren of the United Presbyterian Church is very desirable, while yet the Reformed Presbyterian Church is not agreed as to the practicability of an incorporating Union with that body at present,

And *Whereas*, a plan of Union by Confederation was submitted to the consideration of the inferior judicatories, by General Synod in 1845, by which it was provided,

That the churches confederating under the covenant of God, while maintaining their distinctive organizations until the Lord should give clearer light,

should mutually recognise each other's character and standing—the doctrines of grace, Presbyterian form of government, and mode of worship as presented in the Westminster Standards, the exclusive use of an inspired Psalmody, the sinfulness of slavery, and the restriction of Communion to those under the discipline of the United churches;—that these churches should meet by delegation in a General Assembly, to direct the Foreign Missions, the Board of Publication and the Educational interests of the United churches; and to decide such matters of doctrine or discipline as should be submitted to them by two-thirds of the members of any of the Synods represented; and that when this arrangement shall have been ratified, ministerial and sacramental communion shall be allowed among the ministers and members of the United churches, in due conformity with the principles of Presbyterian order,

Resolved, 1. That the Chicago Reformed Presbytery, while it does not regard this plan of Union as an exemplification of the complete unity of the visible church as one society, nor as a guarantee of existing divisions, does approve of it as a preventive of additional schisms, and as a plan of orderly intercourse and co-operation under the covenant of God, until the churches shall be prepared, by a larger measure of holiness, for a more perfect visible union. 2. That we do hereby petition General Synod to accept this Plan of Union by Confederation, and to appoint delegates to present it to the General Synod or Assembly of the United Presbyterian Church, at its next meeting. 3. That these resolutions be appended to our Presbyterial report to General Synod.

Presbytery earnestly hope that the “wisdom which is from above” may guide them in their deliberations and decisions upon this momentous matter.

MINISTERIAL SUPPORT.—The standard on this subject, is not yet what it ought to be. God's people seem to be withholding from Him more than is meet, and we fear that the inevitable result will be spiritual poverty. Presbytery feel the necessity of some regular system of supply and distribution like that included in the plan of sustentation, inaugurated by the Free Church of Scotland; and would earnestly ask Synod whether the time has not come for the proposing and carrying out of some such practical measure, by which the labourers of God's vineyard may be adequately sustained.

STATISTICS.—These are still comparatively imperfect, from the fact that organizations as well as stations do not send full reports. We present, however, the following abstract:—Number of Ministers, 9; Elders, 29; Families, 321; Accessions by certificate and examination, 105; Dismissions, 18; Deaths, 15; Total, now in full communion, 727. Baptisms—infants, 88; Adults, 3. Number under Biblical and Sabbath-school Instruction, 374; Number of Teachers, 49; Number of Praying Societies, 19; average Attendance, 283; average Attendance on Public Worship, 1020. Amount for Ministerial Support, \$4163.84. For Congregational purposes, \$2554.24. Bible, Tract and other causes, \$324.11. Home Missions, \$90.12. Board of Education, \$127.90. Sustentation Fund, \$11.25. Synod's Fund, \$27.70. Jewish Missions, \$52.93. Foreign Missions, \$261.03. Respectfully submitted,

MATTHEW M'BRIE, *Stated Clerk*.

REPORT OF THE SAHARANPUR PRESBYTERY.

The Presbytery of Saharanpur, India, respectfully report to the General Synod of the Reformed Presbyterian Church, to meet in Philadelphia, in May, 18 59.

Dear Brethren in the Lord,

During the past year, all the members of this Presbytery have been spared in life, and permitted to prosecute their labours among the heathen without interruption, for which we desire to render especial thanks to our Heavenly Father. It is also worthy of the devout thanksgiving of the Christian church at large, that the great rebellion, which has raged for nearly

two years past, has at length been completely suppressed in these provinces, and that the prospect of success to the missionary cause was never brighter than at the present time. We have not the slightest doubt, but all the opposition by Satan and his agents, will be overruled for their complete overthrow, and the more rapid progress of Christ's kingdom in this benighted land. We have lately found during an itinerancy among the people that they are much more respectful than formerly, and more willing to listen to the gospel message. The new government now in operation, declares itself more decidedly in favour of Christianity, than the semi-infidel company, which for the last hundred years had not only ignored Christianity, but aided and patronised the grossest idolatry. Native Christians obtain a status now under government, and in the eyes of the whole community, which they had not before. They are eagerly sought after to fill places of trust and influence, and if their numbers were a hundred times greater, they would find situations to their advantage. In every way we view the aspect of affairs at present we are encouraged to hope for a glorious future in Hindoostan. What we greatly require is a very large number of missionaries, to occupy the wide and encouraging field every where open to the gospel; and if judgments and mercies will not arouse the Christian world to occupy these wide wastes to which Providence has so effectually opened the door, surely the blood of the heathen will be required at her hands. But we must not dwell on this subject. It is hoped your venerable court will continue to devise liberal things for India, as you have so nobly done in past years.

At a meeting of Presbytery early in January, 1859, Mr. T. W. J. Wylie was taken on trial for ordination as an Evangelist, and after a lengthened examination on experimental religion, and in Philosophy, Theology, Church history, in the Greek and Hebrew languages, and in Church Government and discipline; and the examination having been fully sustained, he was ordained to the gospel ministry, by prayer and the laying on of the hands of the Presbytery. This was to us all a most interesting event. Mr. Wylie was raised up in the Orphan Institution, which he entered more than twenty years ago. He was the first convert at Saharānpur from the heathen world,—the first elder in the church,—the first licentiate, and now the first ordained native minister of the gospel by this Presbytery. He gives much promise of future usefulness, and now we have the pleasure to introduce him to you as a brother beloved, and a member of your Synod.

Two of the students under the care of this Presbytery, have gone from the Orphan Institution to assist in missionary labours at the Lodiana and Sabathu stations, but two other young men of the institution have placed themselves under the care of Presbytery, so that the number of students prosecuting theological studies is six. All the members of our three native congregations continue to give satisfaction, and are growing, as we trust, in grace and usefulness.

We regret that no letter from the last Synod has been received. That transmitted by Dr. M'Leod by order of Synod in 1857, came to hand about a year ago, and it, together with kind letters of sympathy from different presbyteries, were duly answered.

We greatly rejoice to hear of what God is doing in the great revival of religion in your highly favoured land, and we ask that your prayers may be constant on our behalf—that the same blessed Spirit may be poured out upon us also, and on the miserable heathen around us, so that this moral desert may be refreshed, and blossom as the rose, and soon become fruitful as the garden of the Lord.

It is our earnest prayer that the King may be present to guide your deliberations, and that all you do may be for the welfare of his kingdom.

Respectfully submitted. J. R. CAMPBELL,
Clerk of Presbytery.

The Finance Committee presented their report. It was approved. It is as follows:—

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance respectfully report, that they have received for Synodical purposes, the following sums:—

NORTHERN PRESBYTERY.

New York City, First Church,.....	\$32.86
“ Second Church,.....	15.00
Brooklyn, First Church,.....	10.00
Duanesburgh Congregation,.....	10.33
Ryegate “.....	7.50
Lisbon “.....	8.10
	<hr/>
	\$83.79

PHILADELPHIA PRESBYTERY.

Philadelphia, First Church,.....	\$80.00
“ Second Church,.....	11.00
“ Third Church,.....	12.00
“ Fourth Church,.....	15.00
“ Fifth Church,.....	15.00
Milton Congregation,.....	4.00
	<hr/>
	\$137.00

PITTSBURGH PRESBYTERY.

Pittsburgh, First Church,.....	\$2.00
“ Second Church,.....	3.50
Allegheny City, First Church,.....	10.00
Harrisville and Bethel Congregation,.....	6.00
Mount Pleasant “.....	5.00
Darlington “.....	13.38
Fairview “.....	3.55
Herman and Neshanock “.....	10.00
Deer Creek “.....	7.00
Pine Creek “.....	6.25
Rev. John Nevin,.....	1.00
	<hr/>
	\$67.68

OHIO PRESBYTERY.

Garrison Congregation,.....	\$3.54
Cedarville “.....	15.88
Morning Sun “.....	12.21
Xenia “.....	9.00
Richland “.....	5.00
Church of the Covenanters, Cincinnati,.....	10.00
	<hr/>
	\$55.63

WESTERN PRESBYTERY.

Princeton Congregation,.....	\$15.00
Eden “.....	17.00
Grand Cote “.....	10.00
Concord “.....	10.00
Walnut Hill “.....	5.00
Unity and Hill Prairie Congregation,.....	10.00
	<hr/>
	\$67.00

CHICAGO PRESBYTERY.

Chicago, First Church,.....	\$12.00
Somonauk Congregation,.....	6.00
Mount Vernon “.....	9.00
Elgin “.....	3.75
Thorn Grove “.....	12.70
Washington “.....	3.28
	<hr/>
	\$46.73

Total amount received,.....	\$457.83
Deduct Stated Clerk's salary,.....	50.00

Leaves for distribution,..... \$407.83

The number of miles travelled, 24,300. The rate per mile is one cent and two-thirds, leaving a small balance.

The amount to each is as follows:

Rev. J. N. McLeod, D. D., 90 miles,.....	\$1.50
“ S. L. Finney, 90 “	1.50
“ G. R. McMillan, 90 “	1.50
“ A. G. Wylie, 260 “	4.33
“ J. Bole, 400 “	6.66
“ W. J. McDowell, 500 “	8.33
“ A. Clarke, 890 “	14.83
“ W. T. Wylie, 150 “	2.50
“ S. W. Crawford, D. D., 150 “	2.50
“ T. C. Guthrie, D. D., 320 “	5.33
“ G. Scott, 350 “	5.83
“ J. McMillan, 300 “	5.00
“ J. F. Hill, 350 “	5.83
“ G. McMillan, 620 “	10.33
“ H. McMillan, D. D., 550 “	9.10
“ W. Wilson, D. D., 600 “	10.00
“ A. Heron, D. D., 630 “	10.50
“ S. Wylie, 1000 “	16.66
“ J. McMaster, 870 “	14.50
“ M. Harsha, 1000 “	16.66
“ N. K. Crow, 1000 “	16.66
“ J. Alford, 950 “	15.83
“ J. W. Morrison, 820 “	13.66
“ J. S. Scott, 900 “	15.00
“ J. McCorkell, 840 “	14.00
“ M. McBride, 1000 “	16.66
Mr. J. N. Gifford, 90 “	1.50
“ R. Liddle, 260 “	4.33
“ A. M. Gray, 500 “	8.33
“ J. Gornly, 300 “	5.00
“ J. Douthitt, 320 “	5.33
“ H. Braham, 350 “	5.83
“ W. Patton, 350 “	5.83
“ S. G. Caughey, 350 “	5.83
“ R. C. Reed, 550 “	9.10
“ J. C. McMillan, 550 “	9.10
“ D. Taylor, 600 “	10.00
“ W. Russel, 630 “	10.50
“ J. Robb, 1000 “	16.66
“ R. Smith, 1000 “	16.66
“ C. Phillip, 820 “	13.66
“ J. Chrystie, 840 “	14.00
R. W. Marshall, M. D., 1000 “	16.66

Whereas, The contributions fall much below the current expenses of Synod, and, *Whereas*, Many congregations under the care of General Synod do not contribute any thing toward the contingent fund, therefore,

Resolved, That the Clerks of the various Presbyteries are hereby enjoined to write to each congregation and station in their respective bounds, previous to the meeting of Synod, requiring them to take a collection annually for Synod's contingent fund.

Respectfully submitted,

THE COMMITTEE.

Proceeded to the order of the day. Members of the Committee continued their remarks on the report on Union.

The roll was then called, and members delivered their opinions in order.

Pending this, Synod adjourned, Rev. G. R. McMillan concluding by prayer.

SAME PLACE, 3 o'clock, P. M.

Synod met. Opened by prayer. Minutes of last meeting read and approved.

Rev. John W. Bailey, corresponding delegate from the General Assembly of the Presbyterian Church, meeting recently in Wilmington, Del., appeared in Synod. His credentials were read, and he took his seat in Synod. The delegate addressed the Synod, and was responded to pertinently by the Moderator.

Continued the hearing of opinions on the report on Union.

The Treasurer of the Board of Foreign Missions presented his report. It was accepted, and referred to the Auditing Committee. (*See Appendix.*)

Resolved, That Synod take a recess until 8 o'clock, P. M.

8 o'clock, P. M., resumed business. The Auditing Committee presented their report. It was approved.

The Board of Foreign Missions presented their report. It was accepted, and made the third order of the day.

Continued the hearing of opinions on the report on Union.

Pending this, Synod adjourned, Rev. T. W. J. Wylie concluding by prayer.

SAME PLACE, June 2d, 9 o'clock, A. M.

Synod met. Opened by prayer. Minutes of the last meeting read and approved.

Attended to devotional exercises, which were conducted by Rev. J. M'Millan, Robert Orr, James Gormley, G. H. Stuart, and Rev. A. G. M'Auley.

Proceeded to business. Rev. Dr. West of the Presbyterian Church was invited to a seat as a corresponding member.

Rev. George Scott presented the following resolution, which was adopted:—

Resolved, That we sympathize with the 2d Ref. Presbyterian Congregation of Pittsburgh, under the pastoral care of Rev. A. M. Stewart, in her efforts to maintain an undisturbed connexion with this Synod, and in her now weakened condition by a late disorderly effort at union, and the consequent inability to meet pressing pecuniary engagements. Its interests are therefore hereby recommended to the friends of the Reformed Presbyterian Church for pecuniary aid.

Rev. T. W. J. Wylie presented the following resolution, which was adopted:

Resolved, That the direction of the operations of this Synod for the Evangelization of the Jews be intrusted to a committee, the majority of which shall reside in or near the city of New York, and that the Committee on Nominations submit to this Synod a nomination of members for this committee.

Resolved, That Rev. Robert Patterson be appointed a member of the Committee on Union, to fill the vacancy occasioned by the death of Rev. Dr. Black.

Continued the hearing of opinions on the report on Union.

Synod then adjourned, Rev. Dr. West concluding by prayer.

SAME PLACE, 3 o'clock, P. M.

Synod met. Opened by prayer. Minutes read and approved.

Mr. William Russell received leave of absence for the remainder of the session.

The Nominating Committee presented their report. It was approved. It is as follows:—

REPORT OF THE NOMINATING COMMITTEE.

Board of Foreign Missions.—Rev. Messrs. S. W. Crawford, D. D., John N. McLeod, D. D., T. W. J. Wylie, W. Sterret, A. G. McAuley, W. T. Wylie, S. P. Herron, A. G. Wylie, J. Douglas, D. D., Andrew Heron, D. D., Robt. J. Black, Robert Patterson, S. L. Finney, T. C. Guthrie, D. D., Gavin McMillan, W. P. Shaw, Samuel Wylie, M. Harshaw, J. W. Morrison.

Ruling Elders.—Messrs. James N. Gifford, George H. Stuart, Robt. Steenson, Daniel McMillan, Joseph Fleming, John Kemps, William Matthews, Robert Smith, Robert Guy, Henry Sterling, William Agnew, John Stevenson, Isaac Kirkpatrick, John C. Nesbit.

Treasurer.—George H. Stuart.

BOARD OF DOMESTIC MISSIONS.

Rev. Messrs. H. McMillan, D. D., J. A. Crawford, Alexander Clarke, John Bole, W. T. Wylie, Thos. C. Guthrie, D. D., John McMaster, Jno. W. Morrison.

Ruling Elders.—Messrs. James C. McMillan, Samuel Dallas, Daniel Taylor, Peter Gibson, Isaac Kirkpatrick, J. N. Ewer, Moses Shirra.

Treasurer.—James C. McMillan.

The Committee recommend that one-third of the Board be elected for one year; one-third for two years; one third for three years, and that this Board take the place and do all the business usually committed to the Committee of Supplies.

The following members of the Board are recommended for the term of three years:—Rev. H. McMillan, D. D., Rev. John McMaster, Rev. Thos. Guthrie, D. D., J. C. McMillan, Isaac Kirkpatrick.

For two years:—Rev. J. A. Crawford, John Bole, John W. Morrison, Peter Gibson, Samuel Dallas.

For one year:—Alexander Clarke, W. T. Wylie, Daniel Taylor, John N. Ewer, Moses Shirra.

The Board shall meet annually, at least two days before the meeting of Synod.

EDUCATION BOARD.

Rev. Messrs. A. M. Stewart, John McMillan, Thos. Johnston, Wm. Wilson, D. D., Samuel Wylie, R. J. Black, Spencer L. Finney.

Ruling Elders.—Mr. James P. Finney, Robert Hill, Thos. Smith, Gabriel Adams, J. C. McMillan, Moses Shirra.

SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

Rev. Messrs. A. G. Wylie, Robert J. Black, William Sterret, Geo. Scott, Gavin McMillan, S. W. Crawford, D. D., T. C. Guthrie, D. D., A. G. McAuley, W. T. Wylie, G. R. McMillan, A. M. Stewart.

The following persons are recommended for re-election as Trustees of the Theological Seminary:—Daniel McMillan, Robert Orr, Joseph Fleming, Henry Sterling.

BOARD OF JEWISH MISSION.

Rev. Messrs. J. N. McLeod, D. D., Spencer L. Finney, T. W. J. Wylie, William Sterret, G. R. McMillan.

Messrs. James Stewart, William Matthews, Thos. McBurney, Robert Orr.

Continued hearing of opinions on report on union.

Resolved, That Synod take a recess until 8 o'clock, P. M.

8 o'clock, P. M.

Resumed business. The committee on the tri-centenary celebration presented their report. It was approved. It is as follows:

The Committee to which was referred the resolution in reference to the Tri-centenary of the establishment of the Reformation in Scotland, respectfully report:—

That the subject referred to is one of much interest to a church which claims to occupy the same position, essentially, as that which was then established. It is, however, expected that several other churches, both in this land and in the land of our fathers, will be engaged in commemorating the same great epoch; and it is therefore considered that it may be better to postpone more definite arrangements, until we may act in concert with these brethren. It is, therefore, recommended that Synod *Resolve*,

That a committee be appointed to prepare an address to the churches on this subject, with power to recommend some suitable plan for the observance of that important era in our history.

Continued hearing of opinions on the report on union.

Resolved, That the question on the motion to adopt the report of the committee on the proposals of union, shall be taken at 10 o'clock, P. M.

The hour of 10 o'clock, P. M., having arrived, Synod proceeded to vote on the adoption of the report, article by article.

Article first was adopted unanimously.

Article second was adopted unanimously.

Article third was adopted.

Article fifth was adopted.

Article fourth being under consideration, Rev. John Alford offered the following as an amendment to that part of the article which recommends that the plan of union by confederation be laid on the table for future consideration.

“Resolved, That we propose to our brethren of the United Presbyterian Church, the plan of union by confederation recommended to this Synod by the Chicago Presbytery, in its Presbyterial report.”

Rev. W. T. Wylie moved to lay the amendment on the table. This motion prevailed. Ayes 30, Noes 22. Rev. J. W. Morrison declined to vote. Article fourth was then adopted.

On motion of Rev. Dr. Wilson the report as a whole was then adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE DOCUMENTS FROM THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH, ETC.

The committee would respectfully report to Synod, that the documents submitted to their consideration are of special importance. The communication from the General Assembly of the United Presbyterian Church is frank, fraternal, and specific as to its objects. It conveys to the General Synod an invitation to join with them in an incorporating union, on the basis of the Testimony of the United Presbyterian Church, a copy of which is submitted. This disincumbers the whole subject of union from many difficulties which may have gathered around it during past negotiations, and brings Synod to

the specific point of returning an affirmative or negative reply, to the proposal of the supreme judicatory of their sister church. It is the persuasion of your committee that the time for negotiation is now past, and that the hour for decision has at length arrived, in the providence of God.

The communication from the United Presbyterian Church demands, and deserves, a decided answer.

The only references which it would seem necessary to make to the past in this connexion, are, first, to the convention of Reformed Churches; and, second, to the position occupied by the Reformed Presbyterian Church since she retired from that body in 1847. As to the Convention, it was an experiment to ascertain the sentiments and relations of the bodies entering it towards each other, and also, whether an incorporating union among them were attainable. It required no pledge from any, to prosecute the effort beyond any point at which it might be deemed proper by either of the parties to desist from it; and the delegates from the Reformed Presbyterian Church were from the beginning, under instructions to relinquish no principle of their own religious profession, in order to secure a union with others.

Convinced that a satisfactory union was not attainable, the General Synod of the Reformed Presbyterian Church declined, in the year 1847, to send delegates again to the Convention. They assigned their reasons for this before the world, and since that period they have refused to re-open the subject.

In the formation of the Basis of Union upon which the United Presbyterian Church now stands they had no hand. They never made any pledge to enter into an incorporating union with any ecclesiastical body, into whose basis they could not carry their own religious principles, or which would not be satisfactory to their own members, and well calculated to heal some of the divisions of the Church of God. The question before them now is one of present duty. It is, "Is the Testimony of the United Presbyterian Church a satisfactory basis of union to be taken by the Reformed Presbyterian Church, in place of their own acknowledged 'Act and Testimony;' and shall they receiving this, terminate their own existence as one of the Tribes of the Israel of God, and become incorporated with the respected body which is now inviting them to come in among them?"

Your committee recommend that General Synod do respectfully decline the proposal of an incorporating union with the General Assembly of the United Presbyterian Church, and that for such declinature they assign the following reasons:

1. An incorporating union with the United Presbyterian Church could not be made without increasing divisions in the Church of God. There is evidence before this Synod that such union could not be effected without producing division in the Church under their care, and bringing upon her the calamities of a divided and conflicting house.

2. An incorporating union with the United Presbyterian Church would sever the connexion of the Reformed Presbyterian Church in the United States, with the Reformed Presbyterian Church of the world, of which they are an integral part; and with whose membership they are associated under the covenant of God. The Reformed Presbyterian Church now exists in Scotland, England, Ireland, the British Provinces of North America, Northern India, and the New Hebrides, where her missionaries have carried the gospel and organized churches. And with these the Reformed Presbyterian Church in the United States are now in ecclesiastical fellowship.

3. The indications of the providence of God in regard to the Reformed Presbyterian Church would seem to teach distinctly, that it is her duty to maintain her own Testimony for the truth, and the organization which supports it, in good feeling to all other Christian Churches, and in hope of the speedy advent of better times.

Among these providential indications are the following, which ought not to

be disregarded. A large portion of the ministry and people of the church are opposed to any project that would involve a destruction of her own organization; a good degree of prosperity has been enjoyed by her in carrying the gospel to her own membership and the world; the blessing of God has been largely bestowed upon her Foreign Missions; she is now in negotiation with other churches for exemplifying the principle of social covenanting, for strengthening the hands of the Church against the common enemy, and preparing her for the struggles and trials that are evidently before her; and in addition to all this, the state of our country and of the world would seem to demand the most distinct assertion of the claims of Messiah and his law upon the governments of the earth, now to so great a degree in the hands of the infidel and profane. All this would seem to intimate that the Reformed Presbyterian Church has still work to do for God, and the extension of the kingdom of his Son, and that she can do it best on the ground of her own organization.

4. The Basis of Union of the United Presbyterian Church is not satisfactory to the Reformed Presbyterian Church generally, especially when offered as a substitute for her own "Act and Testimony" now in use.

The examination of this document has not been assigned to this committee, and any specification of objections to it must necessarily be brief and general. Among these objections we mention,

1. The vague and indefinite character of the resolutions on forbearance connected with the Testimony, and sometimes styled "the adopting act." If the mere Christian forbearance as to the sentiments and conduct of men united in a church state, required by the word of God, is what is intended, it would seem unnecessary to make such specific mention as is made of this in the deed by which the Testimony is adopted. If the forbearance refers to those principles and usages which are specified in the terms of communion, and about which there existed diversities of sentiment among those who have entered into the union, it would seem to indicate that the union itself among the members of the body is not well established. If there is really an understood toleration of diversity of opinion and practice in regard to articles of faith and terms of communion, then the force of the Testimony for the truth is greatly impaired, and the terms of communion cease to be binding. The Testimony would therefore appear to furnish no guarantee of harmony in the maintenance of the profession made, and no foundation for the exercise of discipline should the principles or practices of that profession be contravened or violated.

2. It is objected to the Testimony that it intermingles human reasonings with the statement of divine truth.

3. It seems to confound the terms of the Church's communion with her economical usages, and temporary acts of legislation.

4. But the main objection after all, to the Testimony, is that it does not contain the principles of the Reformed Presbyterian Church on the great subjects, 1. Of the Headship of Messiah over the civil commonwealth; 2. Of the obligation of the Divine law in the hands of Jesus Christ, on States and Nations, and the magistracy by which their affairs are administered, and, 3. Of the duty of States and Nations to acknowledge the law and throne of Jesus Christ, and declare their subjection to Him, binding themselves to discharge their whole duty, which is what we mean by National Covenanting. In a word, we cannot find in the Testimony of the United Presbyterian Church, except by very indirect inference, the peculiar principles of the Reformed Presbyterian Church; and we are forbidden to "recede from a more clear and particular testimony to a more general and evasive one."

For these, and other reasons which might be specified, the committee recommend that Synod decline the proposal of incorporating union. And that while they do so, they declare their high regard for their brethren of the United Presbyterian Church, and their willingness to co-operate with them in all Scriptural efforts to advance the kingdom of our Lord and Saviour Jesus Christ.

In regard to the plan of union by confederation referred to the committee from the report of the Chicago Presbytery, and in the paper of Rev. Dr. Guthrie, it is recommended that it be laid on the table of Synod for future consideration.

A reply to the memorials also referred to them, is involved in the recommendations of this report on the letter of the General Assembly of the United Presbyterian Church. And to this the memorialists may be referred.

The committee conclude by recommending the following resolutions:

1. *Resolved*, That a fraternal letter be written to the General Assembly of the United Presbyterian Church, conveying information to them of the action of Synod upon their communication, and assuring them of the high consideration of General Synod.

2. *Resolved*, That whereas this General Synod in retiring from the convention of Reformed Churches in the year 1847, did declare as follows: "*Resolved*, That before making any further direct movement in the matter of church union, time be taken and measures adopted to settle among ourselves the ground on which the whole Church of God may be, and ought to be united in one organic body;" and whereas, the time would seem to have arrived when an attempt should be made to consider and answer this question, the committee are directed to invite the General Assembly of the United Presbyterian Church to a correspondence with them by letter, or otherwise, on this subject.

All which is respectfully submitted.

Signed,

JOHN N. M'LEOD,	} Committee.
S. W. CRAWFORD,	
H. M'MILLAN,	
SAML. WYLIE,	
J. W. MORRISON,	
JOHN M'MILLAN.	

Philadelphia, May 30th, 1859.

Resolved, That the Committee contemplated in the report be the Committee on Union now existing. They are Drs. M'Leod, Heron and Wilson.

Dr. Guthrie announced his intention to enter his protest against the action of Synod declining the proposed Union.

Resolved, That the stated clerk address a letter of thanks to Mr. George H. Stuart for his attentions to the members of Synod during their visit to his house.

Synod then adjourned, Rev. Dr. Crawford concluding by prayer.

SAME PLACE, June 3d, 9 o'clock, A. M.

Synod met, and was opened by prayer. Minutes of the last meeting read and approved.

Proceeded to the devotional services, which were conducted by Rev. H. M'Millan, Mr. W. Hogg, and Rev. A. M. Stewart.

Proceeded to business. Rev. T. W. J. Wylie reported a minute on the death of Rev. Andrew W. Black, D. D. It was approved. It is as follows:

The Committee appointed to prepare a notice of the late Rev. A. W. Black, D. D., respectfully report as follows:—

In the death of the Rev. Andrew Watson Black, D. D., our church has lost one of her most faithful, diligent, and earnest ministers. Belonging to a family which has furnished four of its members for the service of Christ, in preaching the gospel in connexion with the Reformed Presbyterian

church, Dr. Black was well informed in regard to the principles and history of our church, to which he was ardently attached. He early devoted himself to God, and throughout life his character was unblemished, his zeal was ardent, and his labours were abundant. Of a very warm and genial temperament, he was fond of the society of the intelligent and virtuous, and by the abundance of his mental treasures, the sprightliness of his language and manner, and the imperturbable kindliness of his disposition, he was the spirit and life of any circle into which he entered. His ministry was commenced at the early age of twenty-four, and was marked by laborious and self-sacrificing exertion, and considerable success. He was actively engaged in efforts to do good in connexion with the religious, benevolent, and literary institutions of the region where he resided, being especially interested in the great work of circulating the Word of God at home and abroad. He was one of the founders of the society under whose auspices the first missionary of the Reformed Presbyterian church was sent to India, and to his active services our church owes much of the success of our operations in this department of labour. Dr. Black was also called by the church to occupy one of the highest positions in her ranks, as a Professor in the Theological Seminary, and it was anticipated that he would have entered upon its duties at the session subsequent to our last meeting. But he was called upon to occupy a post of higher honour, and greater usefulness as a faithful servant admitted into the joy of his Lord. Dr. Black died in the prime of life, in the full possession of his mental powers, sensible of the solemnity of his position as about to appear at the bar of God. Setting to his seal that God was true, he uttered as his dying testimony, the language of the patriarch of old, "I know that my Redeemer liveth." With serenity and triumph he fell asleep in Jesus. His latter end was peace. He died as sets the morning star,

"Which sinks not down behind the darkened west,
Nor sets obscured amid the tempest of the skies,
But melts away into the light of heaven."

The Committee submit the following resolution:—

Resolved, That the preceding notice of the Rev. Dr. A. W. Black be entered on the minutes, and a copy be sent to the family of our deceased brother.

Proceeded to the order of the day, the consideration of the report on the Theological Seminary. It was read article by article, and adopted.

REPORT OF THE SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Superintendents of the Theological Seminary would respectfully report to General Synod,—

That during the past year several meetings have been held by them, and also in joint meeting with the Board of Trustees, to consider the interests of the Theological Seminary. At a joint meeting of the Boards, a short time after the meeting of General Synod, communications were received from Rev. J. N. McLeod, D. D., and Rev. A. W. Black, D. D., Professors elect, stating their readiness to enter at the appointed time on the labours assigned by Synod to them in connexion with their respective chairs, with suggestions on some points of interest to the welfare of the Seminary. Measures at that meeting were taken to provide for the wants of such students as required aid, who might be in attendance on the Seminary, and a Committee at the same time was appointed to inquire as to the practicability of securing the balance of the sum required for the endowment. But God, who ruleth over all, and who doeth in the armies of heaven and among the inhabitants of the earth, according to

His will, by a sudden providence arrested us, by the removal by death of one of the Professors, Rev. Dr. Black. Just at the time of his death, we were in session deliberating on the interests, and making special arrangements for the opening, of the Seminary. Proceedings for a time were stayed by this sad event. Shortly after Dr. Black's death, another communication was received from the senior and surviving Professor, Rev. Dr. M'Leod, with inquiries as to the course the Board meant to pursue under the then existing circumstances.

At a special meeting called to consider this question, it was unanimously resolved, that for several reasons, amongst others, the removal by death of Rev. Dr. Black, and the difficulty at this late hour of procuring a Professor, *pro tem.*, we deem it inexpedient to open the Seminary during the present year, leaving the whole matter to the next General Synod.

In pursuing this course, some may be disposed to differ from us, but we could see clearly no other course. We are deeply impressed with the necessity of a Theological Seminary, looking upon it as being absolutely necessary for the welfare, the extension, and permanence of the Reformed Presbyterian Church. We therefore recommend the adoption of the following resolutions:

1st, That the present meeting of General Synod elect a Professor to occupy the chair designated at last Synod to the late Rev. Dr. Black.

2d, That the Board of Trustees be directed to secure, as far as possible, the balance of the original proposed endowment, \$20,000, during the present year.

3d, That the several Presbyteries of the Church be directed to have their students attend upon the instruction given in our own Seminary.

Respectfully submitted, A. G. M'AULEY, *Secretary.*

REPORT OF THE COMMITTEE OF THE THEOLOGICAL SEMINARY.

At the last meeting of General Synod, Professors, to fill the chairs of the Theological Seminary, were elected, and bright prospects of successful operation were before us. But, in the mysterious orderings of the Head of the Church, one of the Professors was soon called to occupy a higher sphere; and thus, for a time, the operations of the Seminary have been suspended.

The importance of the thorough organization and efficient operation of the Seminary to the continuance, welfare, and extension of the Reformed Presbyterian Church, demands the immediate action of Synod. We therefore recommend the adoption of the following resolutions.

1st, That the General Synod forthwith elect a Professor to fill the chair vacated by the death of the late Dr. A. W. Black.

2d, That the Board of Trustees be directed to have raised, if possible, during the present year, the proposed endowment of \$20,000.

3d, That the several Presbyteries of the Church should direct the students under their care respectively, to wait on the instructions given in our own Seminary.

All which is respectfully submitted by

THE COMMITTEE.

May 31st, 1859.

Resolved, That Synod do now proceed to the election of a Professor to fill the vacant chair, by ballot.

Resolved, That a member of Synod be called upon to ask Divine direction by prayer.

Rev. A. G. Wylie led in prayer.

Proceeded to ballot, the clerks being tellers.

The tellers reported that Rev. Theodorus W. J. Wylie had been elected by a majority of the whole vote.

The Moderator declared that Rev. Mr. Wylie was elected.

On motion of Rev. John Bole, the election was then declared unanimous.

Resolved, That the clerks with Rev. Dr. Wilson be a committee to inform the Professor elect of his election, and convey his reply to Synod.

The Committee of Supplies presented their report. It was accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON SUPPLIES.

We would recommend the following appointments for the year.

John M. Wilson; Ohio Presbytery, for the year.

J. W. Faires; Philadelphia Presbytery, for the year.

Rev. John Alford; Western Presbytery, for the year.

Rev. H. A. M'Kelvey; Chicago Presbytery, for the year.

Rev. J. S. Scott; Chicago Presbytery, Nov. to Jan. Western Presbytery, Aug., Sept., Oct. Pittsburg Presbytery, June, July.

Dr. Crawford; Chicago Presbytery, Aug., Sept. Western Presbytery, Oct., Nov. Ohio Presbytery, Dec., Jan. Pittsburg Presbytery, Feb. to the end of the year. Northern Presbytery, June, July.

Mr. Stevenson; Chicago Presbytery, June, July, Aug. Western Presbytery, Sept., Oct., Nov. Pittsburg Presbytery, Dec. to May.

Mr. Phillip; Chicago Presbytery, Dec., Jan., Feb. Western Presbytery, March, April. Ohio Presbytery, Oct., Nov. Pittsburg Presbytery, May. Philadelphia Presbytery, June, July. Northern Presbytery, Aug., Sept. Mr. Bratton; Chicago Presbytery, Nov., Dec. Western Presbytery, Sept., Oct. Ohio Presbytery, Aug. Pittsburg Presbytery, June, July. Philadelphia Presbytery, Jan., Feb. Northern Presbytery, Mar. to May. Robert M'Millan, Chicago Presbytery, April, May. Western Presbytery, Feb., Mar. Ohio Presbytery, July, Aug., Sept. Pittsburg Presbytery, Oct., Nov. Northern Presbytery, Dec., Jan.

The Moderator announced the Committee on the Tricentenary of the Scottish Reformation. They are Rev. T. W. J. Wylie, Dr. M'Leod, Dr. Wilson, and Messrs. G. H. Stuart, J. C. M'Millan and William Matthews.

On motion of Mr. J. C. M'Millan,

Resolved, That the Board of Domestic Missions be directed to meet on the Monday preceding the next meeting of Synod in Allegheny, that one member from each Presbytery be directed and required to be present, prepared to give full information of the respective fields, their wants and resources.

Resolved, That the thanks of Synod be gratefully tendered to the citizens of Philadelphia, for their kind and efficient hospitalities during the present session.

Resolved, That the thanks of Synod be returned to Rev. Dr. Wilson for his able and satisfactory discourse on the Jews, delivered during the present session.

Resolved, That the thanks of General Synod be, and they hereby are, returned to those rail road companies which have kindly and politely reduced the fare to delegates now in attendance upon Synod.

Resolved, That the thanks of Synod are due to the reporters of the press of this city for reporting its proceedings.

Resolved, That the thanks of this Synod be given to the Board of Trustees of the First Reformed Presbyterian Church of Philadelphia,

and also to Mr. James Jones, the sexton of the Church, for the many accommodations and special attention and service rendered to the members.

Proceeded to the order of the day, the consideration of the report of the Board of Foreign Missions.

Pending this, Synod took a recess until 3 o'clock, P. M.

Resumed business, 3 o'clock, P. M.

Resolved, That the questions propounded by the Board of Foreign Missions be held open for future consideration, and that the Board is hereby instructed to seek and confer with proper persons, who are willing to go out to the Foreign Missionary field, and report the same to the next meeting of Synod.

The report of the Board of Foreign Missions was then adopted. (See Appendix.)

On motion of Rev. M. M'Bride,

Resolved, That this Synod heartily responds to the call of the Lodianna Mission, in connection with the O. S. Presbyterian Church, Northern India, addressed to Christians throughout the world, to engage in united prayer, during the first week of January, 1860, for the conversion of the heathen to Christ; and earnestly recommends to the various ministers and congregations under its care, the duty of spending the time specified, so far as possible, in this laudable object.

The Committee to announce to Professor Wylie his election, reported that they had discharged their duty, and that he accepts the appointment. The Committee on Ministerial Support presented their report. It was accepted and adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE SUPPORT OF THE GOSPEL.

The committee to which the subject of gospel support was referred for consideration, would respectfully report that, whereas, the duty of giving to the cause of Christ, according to the measure of prosperity allowed us, under a beneficent Providence, has been sadly and sinfully neglected; and whereas, it is believed, that the members of this church, when the subject shall have been fully and fairly presented to their view, will heartily and generously respond to the cries of the needy, and the claims of the Redeemer:—your committee therefore earnestly recommend that such agencies be employed by the church, as shall keep prominently before the mind of the Christian public, the important duty of honouring the Lord with our substance, and of thus cultivating and expanding the *grace of giving*, so clearly and prominently taught in the word of God.

Resolved, That Rev. W. T. Wylie, A. G. M'Auley, G. R. M'Millan, and A. M. Stewart, be appointed superintendents of the Theological Seminary.

Rev. Gavin M'Millan presented a paper on the subject of Psalms and Communion.

Resolved, That this whole subject be referred to a Committee of one from each Presbytery, to be designated by the Presbyteries themselves, to report at next meeting of Synod.

Synod took a recess for ten minutes.

Resumed business. Presbyteries designated the following as members of the Committee, Rev. G. R. M'Millan, Dr. Crawford, Dr. Guthrie, Dr. Wilson, Rev. J. M'Master, and Rev. J. W. Morrison.

Resolved, That Rev. Robert Patterson be the alternate of the Moderator, to preach the Sermon at the opening of Synod.

The Rev. A. G. M'Auley presented the following preamble and resolution, as an amendment to the paper on Temperance laid upon the table. It was adopted.

Whereas, Drunkenness is an evil of such magnitude, the source from which so much injury comes to the community. And,

Whereas, The word of God is so explicit in its condemnation; therefore,

Resolved, That this Synod declares its disapprobation of any of its members being engaged either in the manufacture, sale or use as a common beverage of intoxicating liquors, except for mechanical, medicinal and sacramental purposes.

Resolved, That the Executive Committee of the Board of Foreign Missions be directed to print an edition of the "Act and Testimony," from the plates in their hands, and that they add thereto, "The Book of Discipline," "Directory for Worship," and "Rules of Order."

Resolved, That Mr. Charles Phillip be appointed under the direction of the Board of Domestic Missions, to present the subject of Ministerial Support, and also of the Missionary, Education and other schemes of the Church, to the people generally as he may have opportunity. It being understood, that this commission is not to interfere with the fulfilment of his appointments received at this session of Synod.

Resolved, That Dr. Crawford be left to his own discretion as to the fulfilment of appointments assigned him in the report of the Committee of Supplies.

Rev. John Bole presented the following resolution:

Resolved, That the Treasurer of the Board of Home Missions be authorized to pay out of the funds of the Board, to Rev. Mr. Bonhomme, such a sum as shall raise his salary for the past year to the sum of \$800, exclusive of travelling expenses.

Resolved, That the subject of this resolution be referred to the Jewish Committee to be examined and disposed of by them, at as early a period as possible.

Resolved, On motion of Rev. Matthew M'Bride, that Synod spend twenty minutes in devotional exercises before their final adjournment.

Resolved, That the minutes of Synod be printed in the Banner of the Covenant, under the direction of the Stated Clerk.

The minutes of the present session of Synod were then read throughout and approved.

Proceeded to the devotional exercises. In connexion with these, remarks were made by Rev. Samuel Wylie, the Moderator, Dr. Wilson and others, in relation to Synod's prolonged labours, the many evidences of the Divine presence that had been enjoyed, and the encouragements for the future, with which the members were now separating to their homes.

Resolved, On motion of Rev. John M'Master, that Synod do now adjourn, to meet in the city of Allegheny, Pa., on the third Wednesday of May, 1860, at half past 7 o'clock, P. M.

Adjourned after prayer, singing the 133d Psalm, and receiving the Apostolic benediction from the Moderator.

Signed, JOHN NEVIN, *Moderator*.

Philadelphia, June 3d, 1859.

JOHN NIEL M'LEOD, *Stated Clerk*.

APPENDIX.

LETTER FROM THE EASTERN SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

To the General Synod of the Reformed Presbyterian Church in America.

Respected and Dear Brethren,—We cordially reciprocate the kindness manifested in your highly esteemed epistle. It fills our hearts with thankfulness to Almighty God to learn your prosperity; for we have been taught to look upon your interest as our own. We may have separate judicatories it is true; few of us may have taken each other by the hand, or seen each other in the face; mountains may rise and billows roll between us. But for all this we feel that we are brethren—that we are one. Our hearts are animated by the same principles and warmed by the same kindred love. Our prayer to God is, that you may grow in grace and in the knowledge of our Lord Jesus Christ. As Providence has placed you in an extended country, and prepared before you abundant room, may He cause you to take deep root and send forth goodly branches till you have filled the land.

With your observations in relation to the desirableness of delegates from either Synod, we fully concur. But stern necessity, which acknowledges no law, forbids us at present to perform *our* part. Had we the means, most difficult would it be to spare the man without weakening our hands. We sincerely thank you for the proposed honours you have in store. May we some day be able to overtake them! In the mean time, we are grateful for the delegates that from year to year have landed upon our shores. They have comforted our hearts exceedingly and strengthened our hands. Far would we be from what we are or what we should be, if such men as M'Millan, Wylie, and M'Leod should cease to be welcomed upon our floor.

Your reference to India is the only discouraging feature in your epistle. But, how pleasant to us and you to behold the smiling countenance of our Father in heaven, now that the rain is over and the storm has disappeared! "Truly weeping may endure for a night, but joy cometh in the morning." Not only has India been preserved, but China and Japan at the same time have been opened to civilization and the gospel. How loud and clear is the voice of Providence addressed to the churches.

From a copy of our Minutes, which we transmit, you will see that your suggestion in relation to Covenanting, has come under the consideration of our Synod. The object contemplated, we highly approve. May the Lord direct us in plain paths! How melancholy to reflect that churches have ever been more ready to enter into covenants than to observe the same! O! that all bitterness and unsanctified zeal might cease! for were there more religion, there would be less division among those that should be one. We look more to the outpouring of the Spirit of grace than to any human agencies whatever. Nevertheless, means we neither overlook nor despise, and we rejoice that you continue to treat your erring brethren with forbearance, kindness and consideration.

You have doubtless learned from your brethren that have been amongst us the position of our affairs. During the past year we have commenced missionary operations in the Popish districts of our native land; and an agent is already in the field. If our numbers have not greatly enlarged of late, neither have they been diminished. If we have lost some of our esteemed ministers, our people have manifested exemplary steadfastness in the faith. If liberality in supporting the gospel be still below what it ought, we should remember that the baleful shadows of surrounding circumstances that freeze the life's blood of this virtue, are here unprecedentedly great. Steadfastness in our people is their capital grace. In this they have ever abounded; and at present it is as unyielding as before. If we have not enriched ourselves or greatly

augmented our numbers, we have been instrumental in preserving other churches from greater delinquencies, and in stirring them up to greater faithfulness; and herein we do and shall rejoice. Ours be the honour of sowing the seed, though others should reap the harvest. While bearing a favourable contrast with denominations around, we nevertheless feel the necessity of stronger zeal and warmer love and greater single-mindedness amongst us. We feel greatly embarrassed for want of ministers; but have the prospect of our deficiency being shortly supplied. We receive the partial labours of two licentiates, one of which is from the sister Church of Scotland. Two young men are coming forward to the ministry. Oh! that the Lord would raise up more office-bearers after his own heart! Oh! that he would put it into the hearts of His people to cheer them forward in their Master's work! While we have many reasons to be humbled before God upon the one hand, we have many why we should thank God and take courage upon the other. We feel we have engaged in a noble cause. We are assured the Head of the Church will not desert his people or forsake his work. Let us therefore anticipate a rich and abundant harvest.

And now, dear brethren, in conclusion, as we have had many evidences of your affection toward us, we would again tender our love to you. Claiming your counsels and your prayers, we remain your fellow labourers in the gospel.

Signed by order of Synod,

HUGH STEWART, *Moderator*.

Newtonards, April 18th, 1859.

REPORT OF THE BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions Reports to General Synod,—

That the year which closes with this report, has been marked by less activity, so far as our duties as a Board are concerned, than some previous years. This has been owing mainly to the painful fact that we have had no young men under our supervision labouring for the Church, and very few labourers in the ordained ministry.

The field for which the Church holds us responsible, is more attractive to us than ever. A country like our own, over the wide area of which the tide of emigration is flowing constantly, must, of necessity, afford enough work for the Church, even were her strength here put on already, and all her machinery perfected and powerful. The much land to be possessed lies bordering upon our heritage, but we make very limited efforts to reclaim and settle it. Others around us, and those, too, to whom we bid God speed, are doing the work, and, in some places, making themselves strong by subtracting from our actual force. We see no remedy for this state of things, but the vigorous revival of our perished or suspended Seminary, and we would earnestly urge this on the Church. Could the Synod look out upon the field from our point of observation, it would be urged to special effort for its proper occupancy and cultivation.

The Church has confided to our care *three* separate though related interests; her Domestic Missionary Affairs, her Jewish Mission, and her Sustentation Enterprise. To each of these we shall in turn allude.

Of the first, little need be said in addition to the remark already made. Conscious of our weakness in regard to the means for holding what territory we now have, as well as in reference to those necessary for acting on the aggressive, and gaining more; we have not felt warranted in appealing urgently to the Church to increase our fund. And the result is, that the collections made throughout the Church have been comparatively meagre. The Board failed to secure persons to go as Synod recommended, on an extensive tour, visiting our desolate and lonelier localities. The work which has heretofore devolved chiefly upon probationers, has, of late, either been attended to by our settled ministry, or left undone. We are suffering from the lack of young men of piety and promise, who under the leave and license of our presbyteries, may go and labour for the Church while pressing on to the sacred office.

The Treasurer's report will show the state of the funds at present remaining in his hands for the coming year.

In reference to the *Jewish Mission*, we can say but little in comparison with what the Church may be looking for. *Brother Bonhomme* has, we believe, laboured with great diligence, and in the midst of much self-denial. He writes to us monthly of what the *Lord* seems to be doing by him, and cheers us by the mention of cases constantly occurring, in which some deluded Jew or Jews come to him, making what seem to be earnest inquiries after the true Messiah. We feel, as a Board, great attachment to this Jewish Mission, and lament our inability to perfect such arrangements as would, humanly speaking, go far toward making it a success. It would be a most desirable thing, could the Church procure and keep up a *Mission Room*, in some of our principal cities, to which Israelites, who are asking after the truth, might repair to meet and talk with our missionary. And yet the Board would not that such arrangement should prevent him from travelling to some degree through the Church, presenting his cause to our people, and making their acquaintance personally.

The Board regrets greatly, that such meagre support has been given to this cause in some portions of the Church, while in others it has been wholly suspended. As the labours of your missionary have for the greater part been in the city of Philadelphia, and finding it impracticable from their location, to manage the affairs of this mission with economy, and advantageously, would recommend the transfer and superintendence of said mission to the Board of Foreign Missions located in Philadelphia. The Treasurer's report will show the amount that has been received during the past year for this mission, being \$721.56, which has been paid your missionary.

In reference to our *Minnesota Mission*, which, though it belongs properly to our Domestic Mission, is to be taken as a speciality, the Board would present to Synod the Annual Report of Bro. M'Kelvey. From this, better than from any statement of our own, will be learned the true state of things in that new and interesting field. The lights and shades are mingled as freely there as elsewhere, but on the whole we feel encouraged. Congregationalism is the controlling influence in all that north-western region, and seems to be the chief hinderance to the success of your missionary. The Psalms of Inspiration, at least in our version, seem to be unpalatable, and the old fashioned Presbyterianism meets but little favour. And yet, our brother thinks that the cause he represents in that distant region, need not despair. We believe that brother M'Kelvey is the man for the place, and, should the Synod continue this mission, he will, we doubt not, prove an efficient labourer. The Board would recommend that Mr. M'Kelvey be continued for six months longer in that field, and that he be instructed to select some of the more eligible positions for permanent labour.

Sustentation Fund.—The Board would call the attention of Synod to this very important enterprise. The Treasurer's report will show that the contributions to this fund are not on the increase, only sixteen congregations under the care of this Synod having contributed. This is not as it should be; a small contribution from each congregation would go far in sustaining those who have long laboured in the cause not having an adequate support. The Treasurer's report will show the amount received, being \$358.74, and to whom it has been distributed. The Board feel more and more the importance of having a full meeting of the Board representing all parts of the Church at least two days previous to the meeting of Synod, when direct information could be obtained from each Presbytery, and their wants and prospects be more fully laid before the Board.

Respectfully submitted,

J. A. CRAWFORD, *Secretary.*

REPORT OF THE TREASURER OF DOMESTIC MISSIONS.

May 30, 1858.

DR.

To amount in Treasury as per last annual report,	-	-	-	\$496 89
Received from NORTHERN PRESBYTERY,	-	-	-	10 00

PHILADELPHIA PRESBYTERY.

From 1st Reformed Presbyterian Congregation, C. A., Phila.,	\$150 00			
“ 2d “ “ “ “	31 40			
“ 3d “ “ “ “	35 30			
“ 4th “ “ “ “ A member, “	10 00			
“ 5th “ “ “ “ “	25 00—	251 70		

PITTSBURGH PRESBYTERY.

From 1st Reformed Presbyterian Congregation, Pittsburgh,	-	50 00		
“ “ “ “ Allegheny,	-	20 00		
“ Darlington Congregation, Pa.,	-	20 00—	90 00	

OHIO PRESBYTERY.

From Cedarville Congregation, O.,	-	70 00		
“ Xenia “ “	-	35 00		
“ Morning Sun “ “	-	25 00		
“ Garrison “ “	-	16 75		
“ Richland “ “	-	15 00		
“ Church of Covenanters, Cincinnati,	-	5 00—	166 75	

WESTERN PRESBYTERY.

From Princeton Congregation, Ia.,	-	46 00		
“ James W. Finney of Princeton, Ia.,	-	50 00		
“ Rev. J. Pearson's estate, Ill,	-	25 00		
“ Fayetteville, Tenn.,	-	5 00—	126 00	

CHICAGO PRESBYTERY.

From Thorn Grove Congregation, Ill.,	-	50 00		
“ Mount Vernon “ Iowa,	-	10 50		
“ Washington “ “	-	7 00		
“ Rock Prairie “ “	-	9 62—	77 12	

\$1,218 46

CR.

By amount paid Rev. H. A. McKelvey,	-	\$264 00		
“ “ J. Alford,	-	96 00		
“ “ G. McMillan,	-	47 00		
“ “ H. McMillan to Tenn.,	-	30 00		
“ “ W. P. Shaw,	-	56 00		
“ “ W. Wilson,	-	8 00		
“ “ A. Heron,	-	8 00		
“ “ R. McCracken,	-	24 00		
“ “ N. R. Crow to Tenn.,	-	25 00		
“ “ G. Scott,	-	24 00		
“ “ A. R. Gailey,	-	24 00		
“ “ James Scott,	-	16 00		
“ “ J. F. Hill,	-	25 00		
“ “ H. G. Finney,	-	51 00		
“ “ Richland Congregation, 3d year,	-	60 00—	758 00	

Balance in Treasury,	-	-	-	\$460 46
May 30, 1859, Received of J. C. McMillan, Treasurer,				\$460.46.

REPORT OF THE TREASURER OF SUSTENTATION FUND.

DR.

NORTHERN PRESBYTERY.

From 1st Reformed Presbyterian Congregation, N. Y.,	-	\$29 29		
“ Duaneburg “ “	-	10 00		
“ Mrs. Gray, Lisbon, N. Y.,	-	2 50		
“ A Friend to the Reformation Cause, Albany, N. Y.,	-	50 00—	91 79	

PHILADELPHIA PRESBYTERY.

From 1st Reformed Presbyterian Congregation, Phila.,	-	150 00	
" 4th " " " " " Amember,	-	5 00—	155 00

PITTSBURGH PRESBYTERY.

From Hermon and Neshannock Congregation, -	-	-	12 00
--	---	---	-------

OHIO PRESBYTERY.

From Cedarville Congregation, O.,	-	-	-	15 00	
" Xenia " " " " " "	-	-	-	12 00	
" Morning Sun " " " " " "	-	-	-	8 00	
" Garrison " " " " " "	-	-	-	5 70	
" Richland " " " " " "	-	-	-	4 00	
" Church of Covenanters, Cincinnati,	-	-	-	5 00—	49 70

WESTERN PRESBYTERY.

From Eden Congregation, Ill.,	-	-	-	-	28 25	
" Walnut Hill Congregation, Ill.,	-	-	-	-	5 00	
" Princeton " Ind.,	-	-	-	-	15 00	
" Margaret Mann, Ind.,	-	-	-	-	1 00	
" James Curry, -	-	-	-	-	1 00—	50 25

\$358 74

May 30, 1859.

CR.

Amount distributed to Morning Sun Congregation, O.,	-	100 00	
" " Garrison Congregation, Ind.,	-	100 00	
" " Amherst, N. S.,	-	100 00	
" " Elgin Congregation, Ill.,	-	58 74—	\$358 74

J. C. McMILLAN, *Treasurer.*

TREASURER'S REPORT OF JEWISH MISSION.

June 1, 1858.

DR.

To amount received of former Treasurer,	-	-	-	-	\$26 62
---	---	---	---	---	---------

NORTHERN PRESBYTERY.

From 1st Reformed Church, N. Y.,	-	-	-	-	\$93 60	
" Duaneburg Congregation, N. Y.,	-	-	-	-	9 00	
" Ryegate " Vt.,	-	-	-	-	8 00	
" Mrs. Wilson, N. Y.,	-	-	-	-	3 00—	113 60

PHILADELPHIA PRESBYTERY.

From 1st Reformed Presbyterian Congregation, Philadelphia,	67 37	
" 2d " " " " "	10 00	
" Milton and McEwensville " " "	45 00—	122 37

PITTSBURGH PRESBYTERY.

From 1st Reformed Presbyterian Congregation, Pittsburgh,	-	28 03	
" 2d " " " " "	-	5 00	
" 1st " " " Allegheny,	-	10 00	
" Union " " " Pa.,	-	22 80	
" Hermon and Neshannock, " " "	-	16 00	
" Pine Creek " " "	-	11 00	
" Shenango " " "	-	8 00—	100 83

OHIO PRESBYTERY.

From Cedarville Congregation, O.,	-	-	-	-	23 07	
" Xenia " " " " " "	-	-	-	-	18 00	
" Morning Sun " " " " " "	-	-	-	-	9 00	
" Richland " " " " " "	-	-	-	-	7 00	
" Church of Covenanters, Cincinnati,	-	-	-	-	5 00	
" Mrs. McCollum, -	-	-	-	-	1 00—	63 07

WESTERN PRESBYTERY.

From Eden Congregation, Ill.,	-	-	-	-	114 25	
" Walnut Hill " " " " " "	-	-	-	-	7 00	
" Concord " " " " " "	-	-	-	-	8 00	
" Hill Prairie " " " " " "	-	-	-	-	15 00	

From Princeton Congregation, Ind.,	-	-	-	-	25	00	
" James W. Finney of Princeton,	-	-	-	-	25	00	
" D. Martin of Princeton,	-	-	-	-	1	00	
" Bloomington Congregation, Ind.,	-	-	-	-	5	00	
" Fayetteville, Tenn.,	-	-	-	-	7	00	
" Collection in Sparta, Ill.,	-	-	-	-	26	70	223 95

CHICAGO PRESBYTERY.

From 1st Reformed Presbyterian Congregation, Chicago,	-	-	-	-	29	00	
" Mrs. Milles' Sabbath School Class,	-	-	-	-	5	00	
" Monmouth Congregation, Ill.,	-	-	-	-	5	00	
" Mount Vernon, Iowa,	-	-	-	-	16	00	
" Rock Prairie, Wis.,	-	-	-	-	6	12	
" C. N. Gill,	-	-	-	-	10	00	71 12

\$721 56

CR.

By amount paid Rev. S. Bonhomme,	-	-	-	-	-	\$721	56
May 30, 1859.						J. C. M'MILLAN, Treasurer.	

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully report to General Synod as follows :

We have renewed reason in submitting this report, to "make mention of the loving kindness of the Lord." Our operations have been conducted with harmony, and the deep interest of our people in the missionary cause, is manifested by the large amount contributed without any special efforts being made for this purpose. The insurrection in India, which occasioned so much apprehension, has been completely quelled, and the British sovereign has assumed the direct government of that large and populous empire. The civil disabilities which, to a greater or less degree, embarrassed the progress of the Christian religion, have been removed, and now the Word of God through all portions of that vast territory has free course and is glorified. When we consider in what a wonderful manner God our Saviour has made the wrath of man to praise him, we may well exclaim, with grateful adoration, "What hath God wrought?"

It is unnecessary, in this connection, to enter into details, in reference to our various missionary stations. They continue the same in number, location, organizations, and operations, as before. We refer to the very interesting annual reports which have been published in the Banner, for full information. It is proper to call special attention, however, to the ordination to the office of the ministry of one of the native converts. A young man brought up in the Orphan Institution, who has been for many years a member of the church, and has officiated as a ruling elder, a catechist, and a licentiate, and having in all these positions given the most satisfactory evidence of true piety, and superior talent, has at length been called to take part with the missionary brethren in the great and glorious and good work of an ambassador for CHRIST. We earnestly solicit from all the ministers and members of our churches, constant remembrance of him in their prayers.

It is now almost twenty-four years since our first missionaries were sent out to India. At that time it was considered by many to be doubtful whether our church would support even one missionary. It was found, however, that such was the form of Christian sentiment, that not only one, but two, and three, and five, successively were maintained, and as the number was increased, the means required came with less difficulty, so that it has been found that it has actually been easier to sustain five than to sustain one. In no case has it been found that the members of our churches have failed to furnish all that the Board asked for, and as each year terminates we find ourselves with a balance in the Treasury, sufficient to anticipate the next payments to be made for the support

of these beloved brethren. If we may judge of the future by the past, we may certainly draw the conclusion that abundant means will be provided to supply all we may have upon the field.

Several years ago our synod resolved to increase the number of our missionaries, until the number of those on the foreign field should be equal to those in connexion with us at home. As, however, the wants of the heathen are far greater than the wants of the church at home, it was felt that we should not retain the larger proportion for ourselves, but be willing, as GOD in his providence might enable us, to do even more for the perishing millions of other lands, than for ourselves, and the higher position was assumed, that we would not pause in our progress until the number of missionaries in heathen lands was proportionate to the wants and claims of all the uncivilized world. Again, it was solemnly determined that we would send out any and every suitable person who would offer himself willingly for the work, so that none should stay at home because the church was unwilling to sustain him in labouring among the heathen. From these noble positions we have not found any reason to recede, and it is hoped that as the opportunity shall be given, we may fulfil the call of duty, and our own solemn pledges to GOD our Saviour, to each other, and to the world.

And now, reverend and beloved fathers and brethren, we may ask if we should not endeavour, at this meeting of the synod, to do something to carry out these high purposes. Why should we not endeavour to send out at least *five missionaries* during the coming year? Are there not the men, who, at the call of our highest ecclesiastical judicatory, or by their own divinely suggested offer, will be ready to go forth to the high places of the field, and prepare in this greatest of all work, the conquest of the world for CHRIST? Is there any doubt that all which is necessary for their outfit, their support, and their efficient action on the field, will be provided? We are thus well able to do this if the LORD our GOD be with us, and we feel confident that in attempting even what, though only comparatively, may seem *great* things, he will aid us, so that we shall never be brought to confusion. Let us go on then in the strength of the LORD GOD.

The Board earnestly desire to bring this subject to your prayerful consideration, as one of the most important which could occupy your attention. They therefore submit to you the following inquiries:

Shall we adopt measures to send out during the present synodical year at least five missionaries?

Shall these be sent to India, or is it desired that some other field or fields should be occupied?

Shall a session of synod be appropriated at this term, to consider in convention with prayer and fasting, this whole subject, that we may obtain from heaven the guidance which is proposed to those who seek it?

With the earnest prayer that the conclusions to which you may come shall be such as GOD will approve, we submit our report.

T. W. J. WYLIE, *Corresponding Secretary.*

ANNUAL REPORT OF GEORGE H. STUART,

Treasurer of the Board of Foreign Missions of the General Synod of the Reformed Presbyterian Church.

DR.

NORTHERN PRESBYTERY.

To Cash from 1st Church, New York,.....	\$300 00	
“ “ Chemogue cong.,.....	62 00	
“ “ 2d Church, New York,.....	93 55	
“ “ 1st “ Lisbon,.....	15 00	
“ “ Pottsdam congregation,.....	19 00	
“ “ Ryegate “.....	20 00	
“ “ Amherst “.....	23 20	
“ “ Utica “.....	10 00	
“ “ Duaneburg “.....	52 00	
“ “ Rev. Mr. Thompson's congregation,.....	6 72	
“ “ A. E. Calderwood, West Galway,.....	2 00	
“ “ Dr. H. Paddock, Massena,.....	3 00	
“ “ A. E. Cunningham, Schenectady,.....	3 00	
“ “ Mrs. Wm. Cunningham, “.....	10 00	
“ “ Miss Jennie Cunningham, Schenectady,	5 00	
“ “ Mrs. A. Grey, Lisbon,.....	2 50—	\$626 97

PHILADELPHIA PRESBYTERY.

To Cash from 1st Church, Philadelphia,.....	734 58	
“ “ Sabbath School of 1st Church, Philada.,	393 45	
“ “ 2d Church Phila.,	50 00	
“ “ 3d “ “.....	65 00	
“ “ Sabbath School of 3d “ “.....	14 00	
“ “ A Member of 4th “ “.....	10 00	
“ “ 5th Church, Phila.,	91 55	
“ “ Milton congregation,.....	60 06	
“ “ Sabbath School of Milton congregation,	40 00	
“ “ Washingtonville congregation,.....	27 00	
“ “ Ulster congregation,.....	16 70	
“ “ Mrs. De Selding, Washington,.....	1 00—	1503 34

PITTSBURGH PRESBYTERY.

To Cash from 1st Church, Pittsburgh,.....	300 00	
“ “ Darlington congregation,.....	27 00	
“ “ 1st Church, Allegheny City,.....	40 00	
“ “ Pine Creek congregation,.....	25 00	
“ “ Deer Creek “.....	15 00	
“ “ Fairview “.....	18 00	
“ “ Mount Pleasant “.....	20 00	
“ “ Harrisville “.....	10 00	
“ “ Ebenezer “.....	18 00	
“ “ Shenango “.....	11 33	
To Cash from New Castle congregation,.....	47 60	
“ “ Rev. G. R. McMillan,.....	20 00	
“ “ Wm. Patton, Sr., of New Castle,.....	5 00	
“ “ Young People of Union cong., Butler		
Co., Pa.,.....	16 65—	573 58

WESTERN PRESBYTERY.

To Cash from Princeton congregation,.....	34 00	
“ “ Hill Prairie “	84 00	
“ “ Sabbath School of Hill Prairie cong.,.....	2 50	
“ “ Unity congregation,.....	35 00	
“ “ Sabbath School of Unity congregation,...	10 00	
“ “ Concord congregation,.....	36 35	
“ “ Bloomington “	20 00	
“ “ Fayetteville “	12 00	
“ “ C. N. McGill, Sussex,.....	2 00—	235 85

OHIO PRESBYTERY.

To Cash from Garrison congregation,.....	40 40	
“ “ Utica “	15 00	
“ “ Cedarsville “	70 00	
“ “ Richland “	25 00	
“ “ Xenia “	40 00	
“ “ George St. Sabbath School, Cincinnati,...	33 00—	223 40

CHICAGO PRESBYTERY.

To Cash from Rock Prairie congregation,.....	8 00	
“ “ 1st Church, Chicago,.....	140 00	
“ “ Mount Vernon congregation, Iowa,.....	13 50	
“ “ Thorn Grove congregation,.....	55 00	
“ “ Prayer Meeting of Mt. Vernon cong.,....	52 44	
“ “ Sabbath School of Washington cong.,....	12 00	
“ “ “ “ Somonauk “	25 00	
“ “ Mr. Wm. Smith, Marion, Iowa,.....	6 50—	312 44

SCHOLARSHIP ACCOUNT.

To Cash as per sundry receipts acknowledged in Banner since last report,.....	334 35
---	--------

NATIVE ASSISTANTS.

To Cash as per sundry receipts acknowledged in Banner since last report,	410 00
--	--------

ROORKEE STATION.

To Cash from a Friend to Reformation Principles, for the erection of Mission Buildings,.....	100 00
--	--------

GENERAL FUND.

To Cash from Charles Arbuthnot, Esq., of Pittsburgh,	75 00	
“ for sundry receipts acknowledged in the Banner since last report,.....	53 23—	128 23

JEWISH MISSION.

To Cash from Chemogue congregation,	10 00
---	-------

BANNER OF THE COVENANT.

To Cash from sundry subscribers as per acknowledgments in the Banner since last annual report,.....	1007 00
May 10, 1858, To Balance on hand as per report to Synod,.....	2137 58

	<hr/>	\$7,602 74
May 20, 1859, To Balance on hand this day,.....		\$2,418 79

CR.

By Cash to General Assembly's Board of Foreign Missions, for Salaries of Missionaries, as follows:—

Rev. J. R. Campbell, D. D., one year, to June 1, '59,	600	00
Rev. Joseph Caldwell, " " "	600	00
John S. Woodside, " " "	600	00
Rev. David Herron, " " "	600	00
Rev. William Calderwood, " " "	600	00—\$3000 00

By Cash to General Assembly's Board of Foreign Missions, for Scholarships in Orphan's School at Saharanpur, to December, 1859,.....

250 00

By Cash to ditto, for Native Assistants, as follows:—

Gilbert M'Master, one year, to June 1, 1859,.....	120	00
John N. M'Leod, " " ".....	120	00
T. W. J. Wylie, one year to December 1, 1859,.....	120	00
John B. Dales, " " " ".....	50	00
George H. Stuart, " " " ".....	50	00
Stewart Bates, " " " ".....	50	00— 510 00

By Cash for publication of "Banner of the Covenant,..... 1042 37

" paid Rev. S. Bonhomme, balance of salary to June 1,..... 87 95

By Cash remitted J. C. M'Millan, Treasurer, balance on hand of Jewish Missionary fund,..... 26 62— 114 57

By Cash paid Bills of Books, &c., sent to India, per ship Roorkee, in charge of Rev. Mr. Walsh,..... 259 68

By Cash to one year's subscription to Tribune,..... 3 08

By Cash to one Cash Book and Ledger,..... 4 25— 267 01

May 20, 1859, By Balance in Treasury this day,..... 2,418 79

\$7,602 74

GEORGE H. STUART, *Treasurer.*

E. E.—*Philadelphia, May 20th, 1859.*

REPORT OF THE AUDITING COMMITTEE.

The Auditing Committee respectfully reports, that they have examined the reports of the respective Treasurers of the Board of Foreign Missions, of the Board of Domestic Missions, of the Board of Education and of the Jewish Mission and the Sustentation Fund, and that we find them all correct.

JAMES GIFFORD, }
THOMAS SMITH, } *Committee.*

REPORT OF THE COMMITTEE ON HOME CORRESPONDENCE.

The Committee of Correspondence with the brethren of the other department of the Reformed Presbyterian Church, present to General Synod the following Report:

That they have received, as was stated in the report of May last, a reply to our letter of May, 1857. To this letter, your committee made a reply during the sessions of our last Synod, but did not then report it for the reason that a conference of the two committees was expected, at an early day, after which a more satisfactory report could be made of the whole proceedings.

This conference took place in August last, in the city of Allegheny, and in Dr. Sproull's church. The letter above named, our reply to the same, and the result of the conference, are herewith submitted, in papers, No. 1, 2, 3, and will be read as part of our report.

It is deemed sufficient to observe, that the above letter, from our brethren, through their committee, is respectful in language, and breathes a spirit of candour and of brotherly love, which, on our part, we endeavoured to reciprocate, and that the conference was also conducted in the same spirit, and furnished cause of common gratitude to God, and of mutual satisfaction to the members of the respective committees, all of which, the letter and the result of conference abundantly manifest.

To our letter of June last, your committee have received a reply, since they came to this place, and to it they expect to prepare an answer, so soon as the duties of this Synod and other circumstances will permit.

In these documents, the Synod has the full account of the correspondence and conference betwixt us and the committee of the other Synod. To this Synod it belongs to make such a disposal of the same, as shall to them seem proper. The Synod, however, will indulge the committee, in making a few suggestions, that may have some influence, in bringing this correspondence to a desired and happy conclusion. In proposing this correspondence, and in carrying it on with the brethren of the other Synod, we have done a duty, to which our minds inclined us—a duty to which we were repeatedly urged, by our brethren, in a foreign land—and to which the unity and the prosperity of our beloved Zion loudly called us. We are thankful, to-day, that the correspondence was commenced; and that it has been hitherto conducted in so friendly a manner. It has strengthened our love to brethren with whom we once enjoyed comfortable fellowship. It has increased our confidence in their fidelity, even in things wherein we believed them mistaken: and it has contributed to give to ourselves and others, a clearer view of what we respectively consider our duty, in order to promote the peace, the purity, and the reformation, both of civil and of religious society. It can now be clearly seen wherein we and they agree—and wherein we and they differ. We are agreed, as to the truths and duties, taught in the Scriptures, and professed in our subordinate standards. We differ especially in our views of the Federal Government, and of its relations to the states: and consequently there is a difference of practice in the application of our principles, to society in this land, in order that it may be preserved, and that its errors, disorders, and corruptions, may be corrected. Separation from our brethren in the present day we deeply regret. It greatly weakens both our and their power for good. But a testimony for truth behooves to be strictly true; and a condemnation of error and of immorality, should be of those which have, not an imaginary, but a real existence. Otherwise the testimony defeats itself, and is liable to be testified against. Still we would continue to cherish a high regard for our brethren, believing them to be honestly engaged in doing what they regard as a good work. To them, we would continue to present an open door of ecclesiastical communion, even though we and they differ in our views of the state of civil society in this land; and of the proper mode in which its evils are to be corrected: and we would recommend, as was done by us, in the conference, a courteous deportment of both ministers and people, the one to the other, and a co-operation in all things wherein we and they agree. By a continuance in so doing, with the due use of all proper means, we entertain the conviction, that the day is at hand, in which we and they will see eye to eye, in all that pertains to our duty, and that as the days have been, in which we have seen evil, so shall they yet be, in which we shall see good.

All of which is respectfully reported to Synod, and we ask that the Committee be continued.

COMMITTEE.

ALLEGHENY, July 8th, 1857.

Rev. Messrs. H. McMILLAN, J. N. McLEOD, A. W. BLACK, and WILLIAM WILSON:—

Dear Brethren:—Your letter dated Cedarville, 23d May, addressed to us in reply to the letter of our Synod to you, reached us at Northwood during the late sessions of that court. To us is assigned the duty of answering it. We are pleased to hear from you, and in all that you are enabled to do to promote the cause of the Master whom we all profess to love, we desire to rejoice.

It is not our intention, nor would it be productive of any good fruit, to renew the remembrance of the painful scenes connected with the division of 1833. We would only say, that we then saw no reason to change the position of the church with regard to the American Government,—so clearly defined in her testimony and so firmly settled in her practice,—that of dissent from and non-incorporation with the government, and from that till the present time nothing has occurred in the practical working of the civil institutions, to weaken our confidence in the wisdom and righteousness of that position, but much to strengthen and confirm it. That you followed your convictions of what seemed proper for you to do, we are not disposed to question, nor do we complain of this. But surely your doing so to the extent of an entire abandonment of the standing of the Reformed Presbyterian church, in the application of the principles of her Testimony to the Government of this nation, leaves you without the shadow of foundation for the charge of schism which by implication you bring against us. If, however, you insist on the term “withdraw,” with reference to our course at the time of the division, we accept it as intimating a change of relation, not to the Reformed Presbyterian Church, but to you. And for our justification we refer you to 2 Thess. iii: 6.

On the subject of the duty of the church to the civil institutions of this land, we do not enter in this communication. We have already intimated that our views of their unscriptural and immoral character, and of the obligations of the divine law, and our covenant engagements, requiring us to abstain from all acts homologating the government as the moral ordinance of God, are unchanged. This subject is one that may be profitably discussed, and one that we do discuss. But it does not seem to us that it comes first in order for consideration, in any attempt that may be made by you and us, with a view to reunion. Let us ascertain distinctly where the church stood anterior to 1833, in relation to the American Government, and let us, as honest men, hold ourselves bound to maintain that position; or if we cannot do so, to cease to claim identity with her. Every consideration of truth, fairness and honour, requires of both you and us to take this course. And to it we conceive ourselves already pledged.

Will you bear with us when we say, with all brotherly and Christian freedom, that the cause of the Testimony of Christ suffered much by your defection from it. The Witnesses were not so numerous, that they could afford to lose almost the half of their number, when testifying for great practical truths, vitally affecting the best interests of men in the present life, and the glory of God. And it was not merely that the weight of their testimony was lost to us; it was turned against us. The government found apologists for the foundation of its greatest wrong—the slaveholding, and otherwise unscriptural provisions of its Constitution, in those who had faithfully contended against it. We had to oppose not only the open and avowed enemies of the Testimony committed to us, but we found arrayed against us former brethren, occupying too the front ranks of the opposition which it is the mission of Christ's witnesses to foil and overcome.

And have you not seen, brethren, the baneful effects of this course? Has not slavery, that monstrous sin, which we cheerfully admit, you still abhor,

made frightful strides toward unlimited ascendancy in this land? And have not these been specially marked and visible within the last quarter of a century—the period that has elapsed since we were left free and discouraged to contend against it as a governmental institution? It is here God sent us help. We were cheered by voices from another quarter, denouncing the sin and calling on the nation to turn from it. “This is the Lord’s doing.”

To a meeting between our Committees we have no objection. Should it take place, we trust, that both you and we will bring to the examination of the subjects that may come before us, unprejudiced minds, enlightened consciences, and a solemn sense of our accountability to God. Any communication you may wish to make to us on this subject, may be addressed to our chairman, who is authorized to act for us in making arrangements with a view to the proposed meeting.

THOS. SPROULL,	}	<i>Committee.</i>
J. B. JOHNSTON,		
J. M. WILLSON,		
A. BOWDEN,		
THOS. SPROULL,		<i>Chairman.</i>

EDEN, Ill., June, 1858.

Rev. Messrs. THOMAS SPROULL, J. B. JOHNSTON, J. M. WILLSON, and A. BOWDEN, Ruling Elder.

Dear Brethren:—Your letter, dated Allegheny, July 8th, 1857, addressed to us, in reply to the letter of our Synod of last May, to yours of the same month, was timeously received. We, the committee of correspondence, on the part of our Synod, return to it, by no means unwillingly, the reply which its spirit and contents deserve.

Allow us to premise, that it gives us unfeigned pleasure to hear from you—that we rejoice in your welfare and prosperity—that we pray for your success in every thing calculated to promote the glory of the Messiah and the interests of a covenanted Work of Reformation—that we have a deep and abiding conviction, that the Reformed Presbyterian Church, as was stated in our last communication, ought to be, and through the grace of God, her Lord, will be, *one*, in all lands—that next to that grace, nothing is wanting to effect this end, but a correct apprehension of the state of matters, before and at the time of her division, in 1833, and a proper Christian spirit—and that we have faith and hope in God, that he will cause this correspondence, so auspiciously begun, eminently to contribute to the hastening of this desirable consummation.

But to come more immediately to the point in hand, we cordially agree with you, dear brethren, that it would not be of any good fruit, to renew the remembrance of the painful scenes connected with the division of 1833. At least this ought not to be causelessly, or needlessly done; and if at all, with great wisdom, prudence, truthfulness, candour, and charity.

But when you charge us with utter apostasy from the Testimony of the R. P. Church, “in its application to the government of this nation,” and as also you, most emphatically, in your letter, charge us with “occupying the front rank of the opposition, which it is the mission of the church’s witnesses to foil and overcome,” while assigning these as the causes of the rending of our beloved Zion, it is hardly possible for us to refute these charges—to remove these prejudices, and to state the case as it then was, and will forever be, without adverting to matters calculated, in some degree, to renew the remembrance of the scenes connected with the division of 1833. This however we shall do as sparingly as possible, while casting the mantle of charity over the infirmities, and misconceptions of good men on either side of the question, and in the spirit of brotherly love, and with frankness and fidelity. And be assured, we take no offence at these charges; for, as we well know they are

utterly invalid, so we have long been accustomed to them, but admire the boldness with which you advance them, and rejoice that you furnish the opportunity for their utter and perpetual refutation.

We also cordially agree with you, that "the subject of the duty of the church, to the civil institutions of this land, seems to you not to come first in order, for consideration, in any attempt, that may be made by you or us, with a view to union. Let us ascertain distinctly where the church stood, anterior to 1833, in relation to the American Government." This surely is the proper starting point; and in thus fairly disentangling and stating the question, you have been well guided. This is just as the truth requires, and as we desire it.

Where then did our church stand, anterior to, and at the time of her unhappy division, as it respects her relations to the government of the United States? We reply, on the ground of her dissent from the civil institutions of the country, so far as they contain moral evil, either in the constitution, or administration. True it is, this dissent, both as to its nature and extent, was never very clearly defined, and it is to be ascertained from the Testimony and her progressive legislation, on that subject, up to the time of the division. But we need not go back to any action, as evidence of this fact, prior to 1831, when the General Synod, for the last time, met in its integrity, that is, in an undivided condition. For in that a committee of the Fathers of the church, appointed, at the preceding Synod, to report on the civil relations, &c., unanimously reported the following minutes, as appears from the minutes, officially published, in the American Christian Expositor, vol. I., page 232, which was unanimously adopted, by Synod, viz.: "That an application be made to the Congress of the United States, when it shall be ascertained, from influential statesmen, that such application will probably prove successful for a grant of citizenship, to the members of this church, not otherwise recognised as citizens, on other terms, than swearing an oath of allegiance to the civil institutions of the United States." And at the same time, the whole subject of the "points of difference, on the application of our principles to the civil institutions of the United States, was recommended to be matter of free discussion," as appears from the minutes, American Christian Expositor, vol. I., page 235. That subject, you say, "is one that may be profitably discussed."

Here then the ground of the church was that of honourable magnanimous dissent, in the premises, while allowing her members the right of free discussion, in regard to its merits, as well as the right of private judgment, which involves this, and not allowing them to act as spies on each other, or make a brother "an offender for a word," or, "for meat destroy the work of God." This indeed had been the position of our church, all along, in her halcyon days, in every land of her residence. And in the free discussions, which resulted from the act of Synod, permit us to say, that your brethren, who ultimately formed your Synod, before the disruption, took by far the largest part.

Wherefore then, dear brethren, did the General Synod never meet, as a whole, after these distinct and unanimous deliverances; but parted, in twain, your body withdrawing, for the avowed reason, that we were apostates, of the deepest dye, from a covenanted work of Reformation, and that solely because we had abandoned the standing of the R. P. Church, as you charge, in your letter, in relation to the government of these United States? We might say, "An enemy has done this." But you well say, the publication of the Pastoral Address, in its integrity, by all but one-half of the Eastern Subordinate Synods, in the spring of 1832, produced the division and rendered it necessary for you to withdraw, when the General Synod was being constituted, pursuant to adjournment, in Aug., 1833.

This point must be met; and we willingly, but delicately approach it.

But prudence requires that many things, connected with this, be passed over in silence. And waiving these, we confine ourselves to the answering of the two following queries: and our answers shall be, here, as before, not from tradition, or hearsays, or surmises, but from the public authoritative ecclesiastical documents of the occasion and day. The queries are these: Does the Pastoral Address contain any doctrine, which would fairly warrant the charge of apostacy against those who advocated it, in the Eastern Subordinate Synod, in its integrity, and who ultimately published it on their own responsibility as originally reported to Synod, by its own committee? And was there such a state of things, in the church, in general, in the judgment of those, who refused to meet again, in General Synod with us, as to legitimately cause or warrant the precipitate, and certainly somewhat violent breaking up, of our church?

We answer the latter query first, and most emphatically, in the negative. Our authority for this is the Pastoral Address itself, of April, 1832, as published in the American Christian Expositor, as unanimously adopted by Synod, and signed by its officers. We quote from vol. II., pages 34, 35, 36. The Synod say, "What reason have we to rejoice, and humbly thank the Lord, that amidst all the collisions, and dissensions in opinion, which have for some time past been rending surrounding sections of the church of our Redeemer, and extending far and wide their baneful influence, we are assured that the ministers and people of our church continue unanimous, in their religious principles: on these grand fundamental topics, they are of one heart and mind. There is no relinquishment of any doctrine for which the martyrs bled and died. All believe and teach the same principles as contained in our subordinate standards, as exhibiting a summary of Scripture truth. For this we would bless and magnify the Lord. Join with us, dear brethren, in praising his name, that there is observed everywhere, among our connexions, the strictest adherence to our system of orthodoxy, not only in these United States, but also, as far as we know, among our covenanted connexions in Britain and Ireland.

But while we are thus in perfect harmony, in the belief of the abstract doctrines, it will, at once, be admitted that there does exist some difference in the opinions of the ministry and the people, touching the *manner* of the application of these principles, or their reduction to practice. Such differences have always existed. Such is the nature of man in this present imperfect state, whether viewed as a physical, moral, or religious being. The same sensible object will impress no two persons in precisely the same manner.

The same thing takes place in the application of general and abstract principles. Opinions of men and things are wonderfully modified, and influenced by the original difference of intellect, as weak or strong; position of the individual in society, as to time and place; his education, loose or strict, narrow or liberal; the free or despotic character of the government, under which he lives; the state of society, rude or polished; his circumstances in life, indigent or affluent; his associations in employment, virtuous or vicious, ignorant or intelligent, bigoted or liberal; in a word, how many thousand causes operate insensibly in giving diversity to the application of the same general principles! Let any number of individuals be selected, severally out of each of the above mentioned circumstances, which are few among the countless shades of existing varieties; and let them all be perfectly unanimous, in any number of general principles, as the basis of practical application. Let them proceed to deliberate, and how diversified oftentimes will be their decisions! Yes; their honest conscientious decisions! Let the halls of legislation testify to the truth. Let the members of the assembly be the most enlightened, upright men on earth—let

them all be SWORN to adhere invariably to the principles contained in the Constitution. Yet how different, after all, will be their votes, in the application of the same general principles, which they all firmly believe, and have all sworn conscientiously to apply!

That this liability of diversity, in practical application, holds equally, in the general abstract principles of our religious testimony, is abundantly manifest. Its operation is developed in every ecclesiastical court, whether supreme or subordinate. At least this is the case wherever there is any diversity of sentiment, expressed by an Ay or No; but the members generally agree to differ, and to bear with one another; and rarely carry their diversity of opinion, even to the length of a protest. Yet it cannot be denied, that such a diversity is perfectly consistent with all that adherence to truth, and the production of all that practical effect, which can be obtained by the maintenance of the most faithful testimony. On this principle the church has uniformly acted. This principle pervades every social institution, and arrangement among men. Indeed, independently of it, society, if in that case the very expression be not a misnomer, would become a "rope of sand."

Why then did those, who adopted the foregoing, in the name of the Head of the Church, never meet with us again in any ecclesiastical judicatory, whether supreme or subordinate? Thus our answer to the second query evinces, that instead of apostacy, on our part, our brethren departed from us, while loudly giving thanks to God, that there was no cause for our separation.

But it has often been affirmed, that there was error in doctrine, in the single paragraph of the Pastoral Address, which was restored, and published, after it had been expunged by Synod; and it may even now be re-affirmed; as well as that this was a valid cause for the division, and substantiates the charge of our defection from the Testimony. The part of that paragraph which has been affirmed to contain censurable error, reads as follows: "Since the commencement of Christianity, no government on earth has had a fairer claim to recognition, as the ordinance of God, than that of these United States." But here again we have been misunderstood. We do not affirm that this government is the ordinance of God, and worthy to be sustained for conscience' sake; but that no government on earth, since the commencement of Christianity, has a fairer claim to that character. In this there is no error of doctrine to cause the division of our venerable church, or to warrant the charge of apostacy, against those who stood their ground. This is our answer to the first query.

What then divided our church? We answer unhesitatingly—and who does not know it?—the pro-re-nata meeting of the Eastern Subordinate Synod, held in Nov., 1832, and its deeds, divided our Zion. These raised an inseparable barrier to our meeting as one since that time. But, dear brethren, is there not hope, is there not reason, even in this fact, that when the excitement of the occasion has passed away, a calm and dispassionate review of matters may, through the blessing of God, result in the healing of this deplorable breach, in the church of our mutual affections? So we think and pray. And only add, that we are still willing and anxious to meet you and to be one with you, on her own true basis, as indicated by the Testimony and the acts of her supreme judicatory, anterior to our separation.

And now having ascertained the real state of things at the time of the division, we propose a meeting of our committees, on the first Wednesday of August next, at 9 o'clock, A. M., in the Rev. Thos. Sproull's church, Allegheny, in order to mutual deliberation, on the past and present state of things, and to what is best for the future. Trusting in the promised leading of the Holy Spirit, for you and us, we are yours in the Lord.

P. S.—From the ample extracts from the acts of the General Synod, and of the Eastern Subordinate Synod, of our church, it cannot be disguised, on either side, that our church stood unanimously upon the ground stated, in the above letter, at the time of her division, which may be distinctly stated, as consisting in the following particulars, viz.: 1. A dissent from the civil institutions of this land, as to, and from, all things, found in them, contrary to the law of God, whether existing in the constitutions, or administrations thereof. 2. Entire unity of mind and of judgment, in the profession and maintenance of every principle contained in our subordinate standards, acknowledged by all in thanksgiving to God. 3. The right of free discussion, in relation to all matters, pertaining to the application of our principles, to the civil institutions of this land, about which members entertain difference of opinion. 4. Enlightened Christian toleration, forbearance, and charity, touching all points of difference, existing among her members, in regard to the application of our principles, to the civil institutions of this land.

H. McMILLAN,
JOHN N. McLEOD,
A. W. BLACK,
WILLIAM WILSON.

Reformed Presbyterian Church Conference on Union. Allegheny, Pa., Aug., 1858. Dr. Sproull's Church.

According to agreement, the committees of the "General Synod of the Reformed Presbyterian Church, in North America," and of the "Synod of the Reformed Presbyterian Church, in North America," appointed to confer on the subject of a re-union of those bodies, met, as above. Present, of the Synod of the R. P. Church, Rev. Messrs. Thos. Sproull, J. B. Johnston, and J. M. Willson; of the General Synod of the R. P. Church, Rev. Messrs. A. W. Black, W. Wilson, J. N. McLeod, and H. McMillan.

The committees, being duly organized, by calling Rev. Dr. Sproull to the chair, and appointing Dr. McLeod Secretary, the members expressed themselves freely on the several topics of conference. The conference having continued for the greater part of two days, the following statement of views, on the part of the respective committees, was presented, as the ground on which a re-union of the two bodies could be effected. On the part of the committee of "The Synod of the R. P. Church," the following statement was presented, viz.:

1. That we dissent from the constitution of the United States, because of its immoralities.
2. That this dissent from the constitution requires to abstain from oaths of allegiance and from oaths of office binding to support the constitution.
3. That it prohibits voting for officers, who must be qualified by an oath to support the constitution.
4. That it prohibits sitting on juries, as explained by our testimony, understanding that such juries do not include various juries, where there is neither an incorporation with the government, an oath to an immoral law, nor any implied engagement to support the constitution.

The following statement, on behalf of the committee of General Synod, in reply to the above statement, was presented, viz.:

1. The ground occupied by the R. P. Church in reference to the civil institutions of the United States, State and Federal, prior to the disruption, is, as expressed in her own language, in 1821, "That no connexion with the laws, the officers, or the order of the state is forbidden by the Church, except what truly involves immorality."

2. That in the application of the above principles, we regard ourselves as

dissenters from immorally constituted civil establishments; and also, that whenever the recognition of an immoral law is made essential to the action of the juror; or to the exercise of the elective franchise; or to holding civil office; or to the discharge of any other civil duty, Reformed Presbyterians must abstain from all such acts, as involving immorality.

3. That the moral character of the Federal Constitution of the United States, being a matter of opinion, and undecided by any competent authority, the recognition or non-recognition of it should not be made a term of ecclesiastical communion.

4. We therefore recommend, that as the two churches are united in their views of the great principles of civil government, and in the belief and declaration of the fact that no communion should be held with immorality, the ground of the re-union should be the exercise of forbearance in regard to these special governmental questions, by which they are now divided. It is the belief of this committee, that the R. P. Church was divided, not by difference of religious principles, but by other causes, as is shown in the letter, to which a reply is expected.

5. Should the brethren of the other committee and the Synod not agree to these terms of re-union, we recommend to the ministers and members of these churches to treat each other, with Christian courtesy and respect, and to co-operate as far as possible, on the large common ground they occupy, as Reformed Presbyterians.

The conference, prior to adjourning, passed the following resolution, viz.:

1. That a copy of the papers of this conference be presented to the Synods, by their respective committees, leaving it to the Synods to prosecute further negotiations as they may see fit.

2. That this conference expresses great satisfaction in the members' seeing each other in the face, in the Christian courtesy, and brotherly kindness which have characterized the meeting, in the free and full expression of their views respectively, and in the solicitation that good results will follow the same.

3. That an exact copy of the proceedings of the Conference be furnished by the secretary, to the committees, for publication, in their respective periodicals, and to be laid before the Synod.

All of which is respectfully submitted by the Committee.

The Committee appointed to prepare and report a Minute on the death of the Rev. Ebenezer Cooper, respectfully present to General Synod the following

MINUTE.

God is admonishing us, by the departure of our ministers, as well as our members, to walk and "work while it is day, for the night cometh, when no man can work."

Our brother, Rev. Ebenezer Cooper, is now no more on earth. "He was a good man, full of faith, and of the Holy Ghost." He was also an excellent and approved minister of Jesus Christ. He was a simple, pure, sincere, and honourable Christian. He was a loyal friend. He was true in all the relations of life. His walk was with God. His soundness in the faith was above suspicion. There was a peculiar unction in his prayers and preaching. He was a man of grace, living in Christ Jesus. He was for some time deeply afflicted, but he suffered with patience, and with submission to the will of his heavenly Father. He died in the bosom of his family. He slept in the Lord. And he now beckons on the members of this court to press onward, not weary in well-doing, toward that better land, where there is no night, where every cup of bliss is full, where they all live unto God, where "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Respectfully submitted by

The Committee.

LIST OF THE MINISTERS AND CONGREGATIONS,
UNDER THE CARE OF THE GENERAL SYNOD OF THE REFORMED PRESBY-
TERIAN CHURCH, IN NORTH AMERICA.

Northern Presbytery.

Name.	Correspondent.	Address.
First New York.	Rev. John N. M'Leod, D. D.,	{ 87 West 20th St., New York. Church, Twelfth Street, west of Sixth Ave- nue.
Second New York,	Rev. S. L. Finney,	{ 298 Broome Street, New York. Church, Mulberry, between Broome and Grand.
Duanesburgh,	Rev. Andr'w Gifford Wylie,	Duanesburgh, New York.
Ryegate,	Rev. John Bole,	South Ryegate. Vermont.
Barnet,	Mr. Peter Buchanan,	West Barnet, Vermont.
First Brooklyn,	Rev. G. R. M'Millan,	{ 41 De Kalb Avenue, Brooklyn, New York. Church, Duffield Street near Myrtle Avenue.
Lisbon,	Rev. W. J. M'Dowell,	Heuilton, St. Lawrence Co., N. Y.
Potsdam,	{ Rev. W. D. Silliman,	{ Madrid, St. Lawrence County, New York.
Second Lisbon,		
Amboy, Redfield,	{ Mr. Hugh M'Kee,	{ Amboy Centre, Oswego County, New York.
Amherst, Sackville,		
River Hebert,	Rev. Alexander Clarke,	Amherst, Nova Scotia.
Nappan,	Mr. James M'Alcese,	River Hebert, New Brunswick.
Chimoguee,	Mr. Joseph Coates,	Nappan, New Brunswick.
Port Elgin,	{ Rev. Alexander Robinson,	Chimoguee, New Brunswick.
Goose River,		
Goose River, 2nd,	Mr. Kever Hunter,	Goose River, Nova Scotia.
	Rev. A. Thomson,	Amherst, Nova Scotia.

Philadelphia Presbytery.

Philadelphia, 1st,	Rev. T. W. J. Wylie, D. D.	{ No. 1822 Wylie Street, Philadel- phia. Church, Broad Street below Spruce.
" 2nd,	Rev. Wm Sterrett,	{ No. 2131 Vine Street. Church, 22nd above Vine Street, Phi- ladelphia.
" 3d,	Rev. Robert J. Black,	{ No. 1818 Wylie St., near 19th, Phila. Church, corner of Hancock and Ox- ford Streets, Phila.
" 4th,	Rev. Samuel P. Herron,	{ Care George H. Stuart, Philadelphia. Church, corner of Filbert and 18th Streets, Phila.
" 5th,	Rev. A. G. M'Auley,	{ 1446 Columbia Avenue, Philadelphia. Church, York Street, west of Frank- ford Road, Philadelphia.
Ulster,	Rev. S. Bonhomme,	1717 Addison Street, Philadelphia.
Milton,	Rev. S. W. Crawford, D. D.,	Fayetteville, Franklin Co., Pa.
Washingtonville,	Walter Pollock,	Ulster, Bradford Co., Pa.
	Rev. W. T. Wylie,	Milton, Northumberland County, Pa.
	Robert M'Coy,	Washingtonville, Montour County, Pa.

Pittsburgh Presbytery.

Fairview,	Rev. George Scott,	East Palestine, Ohio.
Darlington,	Mr. John R. Truesdale,	Orange, Mahoning Co., Ohio.
Austintown,	Rev. J. F. Hill,	Harrisville, Butler Co., Pa.
Ebenezer,		

Shenango,	}	Rev. John Nevin.	Adamsville, Crawford County, Pa.
Cochrannton,		Mr. John N. Euer,	Newcastle, Lawrence Co., Pa.
Newcastle,	}		" " "
Neshannock,			
Hermon,	}	Mr. James S. Brown,	Madison, Westmoreland County, Pa.
Madison,		Mr. John Black,	Harmersville, Allegheny County, Pa.
Deer Creek,		Rev. T. C. Guthrie, D. D.,	Ogle P. O., Butler County, Pa.
Mount Pleasant,		Mr. Samuel Boyd,	Breakneck, Butler County, Pa.
Union,		Rev. Thomas Johnston,	Bakerstown, Allegheny Co., Pa.
Pine Creek,			
Pittsburgh, 1st,		Rev. Jn. Douglas, D. D.,	Pittsburgh, Pa.
			Church, on Plum, east of Liberty Street.
" 2d,		Rev. Alex. M. Stewart,	Pittsburgh, Pa.
			Church, corner of Penn and Harrison Sts., Fifth Ward.
Allegheny,		Rev. John McMillan,	Allegheny, Pa.
			Church, on Sandusky St., below Ohio, Allegheny.
Harrisville,		Mr. Hugh Graham,	Harrisville, Butler County, Pa.
Pleasantville,		Mr. Robert Mehard,	Wirtemberg, Lawrence County, Pa.
Bethel,		Mr. John Hogg,	Harrisville, Butler County, Pa.
" No. 2,		Mark Anderson,	Bakerstown, Pa.

Ohio Presbytery.

East Tennessee,	}	Mr. John Eaken,	Cloyd's Creek, Blount Co., Tenn.
Richland,		Rev. W. P. Shaw,	Belle Centre, Logan County, Ohio.
Utica,		Mr. William Alsdorf,	Utica, Logan County, Ohio.
Beech Woods,		Rev. Gavin McMillan,	Morning Sun, Preble County, Ohio.
Garrison,		Rev. And'w Heron, D. D.	Steel's P. O., Rush County, Ind.
Church of the Cove-	}	Rev. W. Wilson, D. D.,	258 9th Street, Cincinnati.
nanters,			Church, 9th Street below John.
Cincinnati,		Peter Gibson,	Cincinnati.
			Church, George Street above Elm.
Xenia,		Rev. J. A. Crawford,	Xenia, Ohio.
Cedarville,		Rev. Hugh McMill'n, D. D.	Cedarville, Ohio.

Western Presbytery.

Eden,	Rev. Samuel Wylie,	Sparta, Randolph County, Ill.
Concord,	Rev. Mich Harshaw,	" " "
Unity & Hill Prairie,	Rev. N. K. Crow,	Marissa, St. Clair County, Ill.
Grand Cote,	David Munford,	Coulterville, Randolph County, Ill.
Walnut Hill,	Rev. R. McCracken,	Rome, Jefferson County, Ill.
Princeton,	Rev. John McMaster,	Princeton, Ind.
Salem,	Samuel W. Cunningham,	Salem, Marion County, Ill.
Bloomington,	Rev. Theophilus A. Wylie,	Bloomington, Ind.
W. Tennessee,	Mr. Wm. Wyatt,	Fayetteville, Lincoln County, Tenn.
	Rev. J. Alford.	

Chicago Presbytery.

Rock Prairie,	Rev. Andrew Walker,	Rock Prairie, Rock County, Ill.
Dundee,	Rev. A. R. Gailey,	Dundee, Kane County, Ill.
Elgin,	Rev. John McCorkell,	Elgin, Kane County, Ill.
Washington,	Mr. Alex. McCormack,	" " "
Chicago,	Rev. R. Patterson,	Box 2346, P. O., Chicago, Ill.
		Church, corner of Clinton & Fulton.
Thorn Grove,	Rev. John W. Morrison,	Bloom Post Office, Cook County, Ill.
Monmouth,	Rev. James S. Scott,	Monmouth, Ill.
Mount Vernon,	Rev. M. McBride,	Marion, Linn County, Iowa.
Somonauk,	Rev. Samuel Boyd,	Freeland, De Kalb County, Ill.
Fulton,	Mr. Wm. R. Gibson,	Andrew, Jackson County, Iowa.
Washington,	Mr. Robert McConnell,	Washington, Iowa.
	Rev. H. A. McKelvey,	Mapleton, Blue Earth Co. Minn. Ter.

Saharanpur Presbytery.

North India,	Rev. J. R. Campbell, D. D.,	Saharanpur.
" "	Rev. John S. Woodside,	Dehra Doon.
" "	Rev. Joseph Caldwell,	Rhoorkee.
" "	Rev. William Calderwood,	Saharanpur.
" "	Rev. David Herron,	Dehra.
" "	Rev. T. W. J. Wylie,	Saharanpur.

Total, June, 1859.

Ministers,	-	-	-	-	-	-	-	-	54
Congregations,	-	-	-	-	-	-	-	-	83
Stations (unorganized,)	-	-	-	-	-	-	-	-	25
Probationers,	-	-	-	-	-	-	-	-	8
Students of Theology (reported,)	-	-	-	-	-	-	-	-	20

LATE MEETING OF SYNOD.

The following, taken from the *Christian Intelligencer*, is one of several very favorable notices of our late meeting of Synod, published in various periodicals of our sister churches. We would desire to reciprocate the good feeling they express towards us, and to co-operate with them in all that concerns the kingdom of our common Lord:—

REFORMED PRESBYTERIAN CHURCH.—The General Synod of this venerable body closed its sessions in Philadelphia, on Friday last. The attendance of delegates was large, and business of moment to the Church under the care of the Synod, and to the common Christianity, was transacted. Rev. John Nevin was chosen Moderator, and Dr. McLeod continued Stated Clerk. This Synod was constituted on the 24th of May, 1809, with twelve ministers and elders, having previously existed under a single Presbytery. It returned this year to the same place, to celebrate its fifty-first Anniversary, as a delegated body of eighty members, sixty of whom were in actual attendance. It is also worthy of remark, that one individual, Mr. Robert Orr, of Philadelphia, now in his eighty-fourth year, who was a member of the original body, was a delegate to the present Synod. The ministerial members have all passed away. Among them were the late Drs. Alexander McLeod, S. B. Wylie, John Black and Gilbert McMaster, whose praise is in the Churches. Among the subjects engaging the attention of Synod, was a proposal of union transmitted to them, by the General Assembly of the United Presbyterian Church, meeting about the same time in Xenia, Ohio. This proposal the Synod respectfully declined, for reasons assigned, and with great unanimity declared their intention to maintain their own organization, and do their own work for the extension of Christ's kingdom, in co-operation with all the other tribes of our New Testament Israel. In furtherance of this resolution, they directed a new edition of their ecclesiastical standards to be printed. Provision was made for securing, during the present year, the endowment of twenty thousand dollars, for a Professorate in the Theological Seminary, ordered at last meeting. The Rev. T. W. J. Wylie, of Philadelphia, was elected Professor of Biblical Literature, and a special agent appointed to commend the Seminary, and other schemes of the Church, to public attention.

The Reports of the Presbyteries, of the Domestic and Foreign Missionary Boards, and of the Board of Education, were highly encouraging, and indicated considerable progress in the Church during the past year, especially in the North-western section of our country. The Foreign Missions of the Church in Northern India had been greatly blessed, and the Presbytery of Saharanpur, in India, reported the ordination to the ministry

of one of the native converts, a young man of great promise, who had been wholly educated among themselves. The state of religion among the people under the care of Synod, was exhibited as highly encouraging, and giving evidence that they had experienced some good measure of the reviving influences of the Holy Spirit, in common with the other churches of our land. Synod resolved to join in the commemoration of the tri-centenary of the Scottish Reformation, to be observed by the ecclesiastical descendants of the Scottish Presbyterian Church throughout the world, in the year 1860, and appointed Rev. Professor Wylie, Dr. McLeod, Dr. Wilson, and Messrs. George H. Stuart, W. Mathews, J. C. McMillan a Committee to represent them in the Assembly to be held in Edinburgh for this purpose. After a protracted session, characterized by activity, zeal, good feeling, and an unusual attention to devotional exercises, General Synod adjourned, to meet in the city of Allegheny, Pa., on the third Wednesday of May, 1860. Com.

Editorial.

ECCLESIASTICAL MEETINGS.—OUR OWN SYNOD.

The late meeting of General Synod in this city was unusually large, and in many respects important. The principal subjects were,

THE UNION QUESTION.—All the documents on this subject were placed in the hands of a Special Committee, (see Minutes,) the report of which occupied almost three days in discussion, the roll being called in order, and each member allowed as much time as he desired. The speeches on both sides were generally able and courteous. There were, perhaps, but few members satisfied with the report as a whole. Yet withal, it was adopted by a large majority, and much of it with entire unanimity. It was evident that the desire was far from general to break up our present organization.

THE HOME MISSION.—This department of our work is cheering. The Presbyterian reports generally, gave intelligence of opening fields and demand for labourers. Several licentiates have been added during the past year. Mr. McKelvey is labouring with encouragement in Minnesota, and he is directed to continue further his labours in that interesting field.

THE FOREIGN MISSION.—The work in this portion of the church enterprise is in a prosperous condition. The first native minister has been ordained, and likely ere this, has had assigned to him a special field of labour. Steps were taken to increase the number of our Foreign Missionaries, and we hope by next Synod at farthest, definite arrangements shall be made, to send immediately after, such brethren as during the current year shall offer themselves for this work.

THE THEOLOGICAL SEMINARY.—From all parts of the Church the feeling was strongly manifested to have an efficient Seminary. Rev. T. W. J. Wylie was elected to the chair made vacant by the death of Rev. Dr. Black. The Seminary will open at the appointed time, when it is hoped a large class will be in attendance. The endowment of the Seminary is also as soon as possible to be completed.

THE JEWISH MISSION.—The oversight of this Mission is transferred from the Board of Domestic Missions, to a new Board located in the city of New York.

Other important business was transacted. A resolution was passed declaring the disapprobation of Synod, against any of the members of the Church being engaged either in the manufacture, sale, or use as a common beverage, of intoxicating liquors. A new edition of the Testimony was ordered to be printed. A Committee was appointed to join in the tricentenary of the Scottish Reformation, to be observed by the descendants of the Scottish Presbyterian Church throughout the world, in the city of Edinburgh, in the year 1860.

On the whole, the meeting was a good one, manifesting much devotion, zeal, and energy. Perhaps the only cause of dissatisfaction, if any, was the action on the paper presented at the closing session, on Psalmody, and yet after all, just at the closing hour, it may be the wisest course was that adopted. There is no danger, and there need be no fear that an inspired Psalmody is in danger in the Reformed Presbyterian Church. Let our prayer be for "the peace of Jerusalem."

THE SYNOD OF THE R. P. CHURCH.

This body met in the city of Allegheny. Rev. J. M. Willson of Philadelphia, was chosen Moderator. Not far from one hundred ministerial and lay members were present. We see by their action on the report of the Committee on Union, that there is no prospect of progress. They endorse the *theses* presented by their brethren to the Committee from our Synod, and give us to understand *that only*, is the ground on which Union can be effected.

We have done the same with the report of our Committee. The matter then should end, at least, until there are some indications that something may be done.

Rev. J. M. Willson, of this city, has been elected Professor in the Seminary, in place of Dr. Chrystie (suspended.) This is a good selection. On the whole, their meeting was an encouraging one, and we bid them "God speed."

THE GENERAL ASSEMBLY OF THE U. P. CHURCH.

The first annual meeting of this body, was held in Xenia, Ohio, a large number being in attendance. Dr. Bullions was chosen Moderator. Being their first meeting since the Union, the several parts of their ecclesiastical machinery were not all in motion in their proper place, as it necessarily takes time to arrange their workings. They had, moreover, a good meeting, began well, and did much work. They formed the following Boards: a Board of Foreign Missions, located at Phila., Pa. A Board of Home Missions, located at Xenia, Ohio. A Board of Education, located at Monmouth, Illinois. A Board of Publication, located at Pittsburgh, Pa. A Board of Church Extension, located at Allegheny City, Pa. Also, general rules touching these Boards.

On the subject of Psalmody, a Committee was appointed to prepare, and as far as possible present, at the next meeting, an entire new version of the book of Psalms of equal fidelity as the present, and up to the present state of literature and the laws of versification. At the same time the present metrical version is to be retained without any change that would affect its integrity.

Very decisive ground was taken by them on the subject of Temperance. With very great unanimity, the assembly condemned all manufacturing and vending of intoxicating drinks, for drinking purposes, declared that the habitual use of intoxicating liquors as a beverage, is inconsistent with the law of God, authorized and made it the duty of Sessions to enforce the principles of total abstinence, in the exercise of a social discretion, and strongly pronounced against the practice, in any case, of renting houses for the manufacture and sale of intoxicating liquors. *This is beginning in the right way.* Nearly two hundred members were present. May the General Assembly of the U. P. Church prosper.

THE GENERAL ASSEMBLY PRESBYTERIAN CHURCH, (O. S.)

This body held its meeting in Indianapolis, Indiana. Over three hundred members were present. Rev. W. L. Breckenridge, D. D., was elected Moderator. The chief business engrossing the attention of the Assembly, was the location of the North-West Seminary, Indianapolis and Chicago both desiring it. Chicago presented the strongest money influence, and it prevailed, one man giving for its endowment, \$100,000. The great question, however, was, who should occupy the chair of Theology, not evidently on the ground of ability, but on his *pro* or *anti-slavery* proclivities. Dr. Rice was the champion of the former, Dr. McMaster representing the latter. Pro-slaveryism prevailed, and Dr. Rice was elected. Evidently the Assembly is shut in on the slavery question. It hugs its own enemy, for sooner or later, God will disturb the nest of any church, unfaithful on such a subject as slavery.

THE REF. PRES. SYNOD OF SCOTLAND.

This body met recently in the City of Glasgow. Rev. James Morrison was chosen Moderator. Very much interest, especially in the Theological Hall, and work of Foreign Missions was manifested, both being in a flourishing condition. They are also making good progress in the work of Ministerial support. Rev. J. G. McVicker, of Culleybackey, Ireland, of the Eastern Reformed Presbyterian Synod was present, and made an interesting statement in regard to the Synod to which he belongs, and also in reference to the views entertained by them, respecting organic Union with the Scottish Synod. The Synod recorded their feelings of brotherly respect and affection for both sections of the Church in Ireland, and responded cordially to the sentiments of esteem expressed by Mr. McVicker. It was agreed to appoint a Committee to obtain full information on the points brought under the consideration of the Court.

Rev. Dr. Cunningham, for many years the Synod's Missionary to the Jews in the city of London, has withdrawn from the Synod. His chief ground for this step, was on account of a resolution passed at the previous meeting of Synod, in regard to members of the Church exercising the elective franchise. The following is the resolution: "That in case of contrariety being found in any instance to exist between the testimony

of the Church, and the practices that are followed in this particular, this contrariety should be obviated, not by accommodating the testimony to the practice, or by allowing the testimony to fall into abeyance, but by an endeavour to bring the practice into agreement with the testimony." Very deep regret was expressed at the withdrawal of Dr. Cunningham.

THE FREE CHURCH OF SCOTLAND.

This noble body of Christians, met in their new hall in Edinburgh. Rev. Dr. Cunningham (Dr. Chalmers' successor as Principal of the New College, Edinburgh,) was chosen Moderator. His address on taking the chair was truly worthy the man, one of great power. The various schemes of the Church are working well, and exceedingly prosperous. The Free Church gives tone to Scotland.

THE ESTABLISHED CHURCH OF SCOTLAND.

This body met also in Edinburgh. Rev. Dr. Cook, of St. Andrew's, was chosen Moderator. In all the movements of this body there is but little life and vigour; the clog of patronage still so presses her, as to hinder real activity; she moves slowly. Little business of importance was transacted.

THE CHRISTIAN INSTRUCTOR.

For many years a "monthly" with the above title, the organ of the Associate Reformed Church, under the editorial management of, and owned by Rev. Dr. Dales, was published in this city. Mr. Young has purchased the "monthly," and, in its place, presents to the church a "weekly" with the same name. It is edited by Rev. Dr. Dales, Rev. Dr. Cooper, and Rev. G. C. Arnold. The first number is before us. It is devoted to the interests of the U. P. Church, and especially designed for the Eastern portion of the Church. It presents in size, paper, and matter, a respectable appearance, and under its present management will no doubt so sustain itself. It gives a half-column sketch of our proceedings, and an editorial of about equal length, in both of which we observe an error. In the former with regard to Dr. Douglas's paper, Synod's action is entirely misrepresented. No action, whatever, was taken by Synod to "investigate next year," the "liberal views and practices of the Missionaries" on the subjects referred to. With regard to the latter, one of the editors says, among other reasons, presented for not entering into the Union, "Others evidently were opposed, on the ground that the United Presbyterian Church is considered too strict for them. These differences were unhesitatingly admitted on all sides." We were present during the discussion, and we heard no member giving this as a reason. Would it not be well to begin well, for this is the best way of ending well? And to succeed in this, is to observe the precept, "Whatsoever ye would that men should do to you, do ye even so to them." We do not wish to be misrepresented. We ask only our right, we ask no more. We wish the proprietor and editors all success.

HONORARY DEGREE.

We notice that the *New York University* has just conferred the degree of D. D. upon Rev. T. W. J. Wylie of our city. We are glad to see this. It should have been done long since. In this day of conferring degrees almost indiscriminately, it is pleasing occasionally to see honour resting on merit, as in the present instance.

OUR PRESENT NUMBER.

From the fulness of Synodical records, we have been obliged to issue a double number.

DEATH OF REV. A. GILMOUR.

We notice by a Glasgow paper, of the 7th of June, that the Rev. A. Gilmour, Pastor of the Reformed Presbyterian Church, Greenock, is dead. Mr. Gilmour's death will be deeply felt by the Church of which he has been long an honoured minister.

Notices of New Publications.

COMMENTARY ON THE GOSPEL OF JOHN, by Dr. Augustus Tholuck. Translated from the German, by Charles P. Krauth, D. D. Philadelphia: Smith, English & Co., No. 40 North Sixth St., 8vo., pp. 440.

Dr. Tholuck has been known for years to the Christian public, as one of the most eminent of scholars, especially in the department of Biblical criticism. One who knows has well said: "He possesses greater personal influence and reputation than any other theologian in Germany."

To give to the world such a work as that before us, required a mind such as Tholuck's. The first edition appeared in 1826. It has now reached the seventh. It has received the sanction of the Christian public, so as to make its existence permanent. In the commentary is recognised everywhere, such a marked exegetical talent and critical acumen, such a depth of thought and extent of learning, and, at the same time, such a fervour and glow of Christian devotion, as render its author altogether unsurpassed as a commentator. As often as we have sat down to read it, we have laid it aside always with reluctance. No man whose business it is to expound the word of God should be without it. We would want many things if necessary to secure it.

The publishers have done their part well. The enterprising firm from the character of their issues and enterprise deserve well the support of the Christian community. Has not every congregation in our bounds some good friend of his pastor, who will place upon his table a copy of Tholuck's Commentary on John?

SACRED LYRICS FROM THE GERMAN. Philadelphia: Presbyterian Board of Publication, No. 821 Chestnut St., 8vo., pp. 252.

It is well said in the language of the advertisement to this book, that "the devotional Lyrics of Germany have a pathos and unction

which are peculiarly grateful to the Christian heart. Those especially which were written in the better days of the German Church, before the wide diffusion of rationalism, are often expressive of the best and holiest emotions, and are well adapted to awaken responsive feelings in those who have participated in the renewing grace of God." The selections are from a variety of sources, among others, "The Lyra Germanica," "Hymns from the land of Luther," "The Horæ Germanicæ," "Voice of Christian Life in Song," &c., &c.

Altogether the book is a gem; in its paper, typography, binding, &c. It has a beautiful illuminated title-page, with a face of Luther, admirably done.

No book of its character of the recent issues of the press, will command such a sale, as that now before us. We repeat it. IT IS A GEM.

We have also received from the Presbyterian Board of Publication, 821 Chestnut St., Philadelphia, the following:—

THE YOUNG CHRISTIAN WARNED; or, Pastoral Counsel Against Conformity to the World. By the Rev. J. E. Rockwell. Brooklyn, N. Y., 18mo., pp. 139.

An excellent little book, in which are discussed "Scriptural Tests of Conduct," "The World Viewed in the Light of Eternity," "The Dangers of Worldly Pleasure," "Signs of Decay in the Christian Life," "Directions to Backsliders," "Happiness only in God," "The Christian's High Calling." This book should be read by every young Christian.

LOT'S WIFE A WARNING AGAINST BAD EXAMPLES. By the Rev. W. J. McCord, Tribes Hill, N. Y., 18mo., pp. 78.

Full of instruction, and well adapted as "a warning against bad examples."

The Board has also published the following excellent tracts:

CHRISTIAN FORBEARANCE; or, How to cure our Quarrels. By the Rev. W. P. Carson, No. 215, pp. 20.

THE EVIL OF INTEMPERANCE. By the Rev. W. F. Findley. No. 216, pp. 20.

UNIVERSALISM RENOUNCED. No. 217, pp. 4.

WHERE'S THE HARM? No. 218, pp. 4.

DO YOU LOVE THE SANCTUARY? No. 219, pp. 8.

Obituaries.

DIED, April 4, 1859, at the residence of her father near Bakerstown, Allegheny Co., Pa., MISS SARAH JANE DICKEY, in the 25th year of her age.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die *in the Lord*."

It is pleasant when surviving friends can speak with humble confidence of the religious character and immortal hopes, of those whom God has taken from them.

And surely this is our privilege in recording the death of the subject of this notice. Miss Dickey *lived* as a Christian. Those who witnessed

her tenderness toward her parents, her love for divine ordinances, her fondness for religious conversation, and her invariable cheerfulness under sickness, and in prospect of death, could not doubt the genuineness of her faith in Christ. We were especially gratified with her replies to some leading questions about her readiness to die, and confidence in Jesus, a short time before her departure.

"Yes, I think I am willing to go. I was beginning to admit the idea that I might live a few months yet: but I am free from regrets that God has ordered it otherwise."

She did not speak with absolute assurance about her interest in Christ, but (which, perhaps, is equally as satisfactory) with peaceful hope.

"I, if I am not greatly mistaken, joined the Church in true faith. About that time, I had much religious exercise, such as a deep sense of sin, and a discovery of the Saviour's love, which I have no doubt was from God. Since that time, I have never wholly lost my hope, although I have often dimmed it by conformity to the world."

We trust that this notice may have the effect of inspiring in some mind the wish to "die the death of the righteous," and the determination to live their life.

T. J.

DIED, In Allegheny City, April 12th, 1859, ROBERT MORRISON KERR, youngest son of Samuel and Emily Kerr, aged 16 years, 7 months and 12 days.

Robert was always a pleasant child—possessed of more than ordinary mind, and blessed with a warm and genial heart. His father and his mother, his twin-sister and his three elder brothers, his secular and his spiritual teachers, with his companions at school and at play, all confess themselves attached to him by links of love at once tender and strong, soft as silk, and tough as iron—and no wonder that he was so much loved and is now so much lamented. For besides his natural qualities, which rendered him attractive, we believe he was a *gracious lad*,—an heir of heaven. Like one of Judah's good kings, (Josiah,) "while he was yet young he began to seek that God" who in his blessed word declares, "I love them that love me, and those that seek me early shall find me." Robert knew and felt that to be *born again* was *the one thing* needful, and with nothing short of this was he satisfied. He loved *the house of prayer*, and sought for public recognition as a church-member, and lately was admitted to full communion in the First Reformed Presbyterian Church in Allegheny City, of which the Rev. John McMillan is Pastor. More than this, he was a Christian "seen and read of all men," and "prayed without ceasing" in his *closet*, and was given much to private meditation on Divine truth which he read and heard.

He frequently expressed his admiration of certain characters who are by all acknowledged great and good, such, for instance, as the late Dr. J. M. Mason, Dr. A. McLeod, and Dr. S. B. Wylie. He read over and over again, the writings and memoirs of such men as the holy Payson and devout McCheyne, with Jay's Morning and Evening Exercises, as helps to his own devotions.

For about a year before his early but not premature death, he wasted away in consumption. He was never confined to the house except a few

weeks, and to his room and bed only a few days. He was not very communicative to many, but remarkably free and unreserved in his Christian intercourse with a few. With his pastor he often joined, and sometimes led, very devoutly in prayer, and more than once said: "I am not *unwilling* to live, if that were God's will, but my *preference* is to die and be with Jesus, which is far better." To his brother (Rev. Samuel R. Kerr,) a little while before he died, he declared that "Christ was still precious." His pathway through the dark valley seemed very clear, and he had no fears of death. In short, so prompt and decided were all his answers to every question that was asked him in regard to his present state and future prospects, that we have no doubt he had attained that which is so desirable for all, viz., "*the full assurance of faith.*"

When asked by his brother, (Dr. Boyle Kerr,) "Robert, do you know that you are dying?" he replied, "Am I?" and calmly folded his arms across his peaceful breast, and almost with his last breath prayed, "Now, Lord Jesus, have mercy on me and receive my spirit."

Thus, in the flower of his age, Robert Morrison Kerr was gathered unto his fathers, and now rests in Hilldale Cemetery in peace. "The righteous hath hope in his death." J. M.

Departed this life, March 24th, 1859, MRS. ELIZABETH WEST, second daughter of Richard Wyatt, in the sixty-fourth year of her age. Born in Chester, South Carolina, brought to Tennessee in 1806, she took upon herself her baptismal vows in 1816, in the Ref. Pres. Church, where she continued a consistent member till death ended her earthly pilgrimage. The deceased was emphatically one of the excellent of the earth, and has left behind her few equals. Having "from a child known the Holy Scriptures," she loved the Bible, the Sabbath, the Sanctuary, and the Prayer Meeting, and was to her family and all those around her, a pattern of piety and good works. She was especially noted for a constant serenity of mind, and during her long and trying affliction, no murmur of fretfulness or impatience was heard from her lips; her anchor of hope was cast within the veil, and while there was nothing in her exercises that could properly deserve the name of rapture, there was that which was far better, viz.; the settled and unwavering confidence, which enabled the patriarch of other days to say, "Though he slay me, yet will I trust in him," and on the evening of her dissolution, sensible of the messenger's approach, whilst the cold of death was fast coming over her, she called upon her friends to lead in the worship of her God again and again. A few minutes before she fell asleep in Jesus, she mingled her voice in singing a part of the 73d Psalm, 23rd verse.

Nevertheless, continually,
 O Lord, I am with thee:
 Thou dost me hold by my right hand,
 And still upholdest me.
 Thou, with thy counsel, while I live,
 Wilt me conduct and guide;
 And to thy glory afterward,
 Receive me to abide.

Whom have I in the heavens high,
 But thee, O Lord, alone?
 And in the earth whom I desire
 Besides thee there is none.

My flesh and heart doth faint and fail,
 But God doth fail me never,
 For of my heart God is the strength,
 And portion forever.
 For, lo! they that are far from thee
 Forever perish shall;
 Them that a whoring from thee go,
 Thou hast destroyed all.

But surely it is good for me,
 That I draw near to God:
 In God I trust, that all thy works
 I may declare abroad.

The scene was enough to call forth the prayer from all present, "Let me die the death of the righteous." May her mantle fall upon those whom she has left behind to mourn their loss, which is her gain.

WM. M.

Departed this life, at his residence in Kane County, Illinois, on the 10th of March, 1859, MR. GEORGE McQUEEN.

The deceased was born in Wigtown, Scotland, on the 10th of May, 1805. He connected himself with the Reformed Presbyterian Church, in the congregation of Newton Stewart, in 1830. In the year 1835, he emigrated to the United States.

After spending about three years in and about the City of New York, when he connected himself with the Reformed Congregation, of which Rev. Robert Gibson was the pastor, he emigrated to Kane County, State of Illinois. Here, there was, at the time, no organization of the Reformed Presbyterian Church, but at the earliest day, he was one with others, who founded the Congregation of Washington, of which he was a member up to his decease.

He was of an active temperament, and bore a full share of the toil incident to subduing wild land, and forming a civil and Christian community. He was an active church member, well indoctrinated in the truths of God's word, and set for their defence against all opposition.

During his last illness, his mind seemed calm and his judgment unclouded: he expressed resignation to the will of God, saying, that he was willing to abide or depart, as his Master might determine. The evening before his death, he selected the latter part of the 73d Psalm and the 14th chapter, of John's Gospel to be used in family worship. He lingered until 8 o'clock next morning, when he departed, as in a moment, without a struggle.

He left a wife and six children who can look to God, as the widow's *stay* and the orphan's *help*.
 S.

FOR LIBRARY USE ONLY

FOR LIBRARY USE ONLY

